Racial Consciousness - 1928.

No Reciprocity

COLORED music patrons of Norfolk, Portsmouth and the Tidewater vicinity felt keenly the slight visited upon them by those sponsoring the Paderewski recital here, who made no provisions for the colored public to hear or see this master pianist and composer. The name of Mr. Paderewski is a by-word in the life of music artists and patrons of all races and nationalities and his works and career have been followed no more devoutly and closely by music patrons of any group that by virtue of our race. It was but natural that we should have experienced a keen desire to have heard and seen the great artist in the flesh, whom so many of us admire in the art.

The aged pianist has probably made his last appearance in this section, and doubtless the local colored public missed its final opportunity to see and hear him. It is recalled that no musical concert or recital of promised merit is ever sponsored by colored people in this section without reservations being made for accommodation of white patrons, but, as we have now seen, the idea has not reached a reciprocal basis. Believing that the white public would enjoy some of the musical events we present locally from time to time, and they have generally evinced their pleasure at witnessing them, we invariably extend to them a cordial invitation to attend these affairs and make provisions for their convenience. Reciprocal considerations were not evident, however, when Mr. Paderewski appeared here.

We are not convinced that this is a studied slight on the part of the whites, but would rather believe that it grows out of their very general lack of appreciation and understanding of the feelings and aspirations of the colored group, and an ignorance of the pronounced cultured musical taste possessed by a sizeable element of the local Negro public. The slight, nevertheless, is felt rather keenly and it seems to be an unnecessary one.

DROP 'NEGRO' IS NEW MOVE FOR FREEDOM

'Tag' That Designated Race Discarded

"America first and Americ[a] only" has been included in [a] resolution that was rec[ently] adopted by a large numb[er] prominent civic, social [and] church organizations in [our] war to blot out the co[lor] line during 1928.

Unluckily, it was announced by the sponsors of the extraordinary resolution that the masses of the people seemingly forget that they are Americans and instead assume that they are just "Negroes." Some persons even go so far as to assert that they are people without a country. It is hoped by leaders of the active working committee that these false theories will be destroyed through a concentrated attack.

Because of the false notion that most people live under that they are something different from others, they easily acquire an inferior complex. To correct this tendency is a tremendous task which the social agencies have undertaken.

Word Without Meaning

That the term "Negro" has no meaning is contended by the leaders of this movement. In a part of a release they quote Clarence Darrow, the celebrated criminal lawyer, who scored the term "Negro" as something that whites used to insult a particular group of Americans.

In commenting on the assertion made by Darrow during the plea for the Sweet defense fund, the release traces the genisis of the "Negro." For a long number of years before the Dutch traders conceived of the idea to commercialize on human beings by introducing slavery there was a peculiar regilious type in different parts of interior Africa known as the "Negro."

This creed came about something like the old Grecian myth of Olympus and Zeus. Unable to understand different geological conditions that caused the river Niger to be quiet and still at times in contrast to a torrent flow at other times, and because the soil around the river was rich and black, giving the water a black appearance, the natives believed that the river was the home of a great god "Black."

Traders Coin Word

The traders captured most of the followers of this faith, known as "Negre," because they demonstrated greater physical strength and exhibited a greater degree of intelligence. For fear that the natives would become dangerous if they continued to follow their religious faith, the traders referred to the word "Negre" as meaning black slave, and in this way it became applied to designate a race rather than a religion.

Since the abolition of slavery, the term has been refined by the whites to mean a servant class. By unmerciful tactics certain white organizations have continued to press-agent the idea that "Negro" is something degrading and inferior. Whenever there is a mysterious murder of a horrible nature, the first report that appears in the majority of the daily journals is "Burly Negro Sought."

False Meaning Circulated

This word having been so definitely placed on the backs of a particular group of Americans so as to retard their rapid advancement liberal-minded peoples of the world turn their backs with a regard for them much the same as was held for the barbaric Huns, the instigators of this New Year's resolution contend.

Pointing out still other defects in the word, the committee in charge of the resolution states that some whites are attempting to use "Poro" now as something of a jest or humor. Dr. William Sheppard, the late distinguished missionary and explorer, is quoted as telling of the finding of a secret order in the interior of Africa that was perhaps as old as the first generation of the natives which went under the name "Poro."

The resolution committee used this as an illustration to show how words get their origin and are changed by other persons just to meet their fancy. With all those things in mind, the committee says, it is hoped that during 1928 that it accomplishes its one big objective in making the masses of the people emancipate their minds and realize that they too are Americans and that they have a right to say "America First and Americans Only."

VIRGINIAN-PILOT
NORFOLK, VA.

JAN 22 1928

A Negro Critic Replies To Mencken

Some time ago I promised a release on H. L. Mencken's observation that the Negro had hardly risen to the first class order of merit in the domain of literature or art. The recent refusal of Prof. B. G. Brawley, of Shaw University, to accept an award of one hundred dollars as second prize in his field, recalls this promise to my mind. It is not entirely clear whether Professor Brawley's refusal is based upon the fact that he did not receive the first prize or because the basis of competition was confined to the colored race, which of itself made the whole contest a second class one by virtue of its limitation. Professor Brawley alleges that all of his life he has been doing first class work, and would, therefore, feel bemeaned to be degraded to a second class plane of competition.

This raises the question of the intent and purpose of all of these literary contests confined to Negro contestants. Do they presuppose a double standard of excellence—one for Negroes and one for white people? Are not Negroes eligible to enter any literary or scientific contest proposed for American scholars and thinkers? I can recall that Prof. Isaac Fisher, of Fisk University, won the first prize of five hundred dollars offered by the Literary Digest for the best essay on "Temperance." While these racial contests serve the obviously useful purpose of stimulating timid and hesitant Negro talent, yet they should not lead to a self-satisfied complacency which would estop ambition for unrestricted competition. The Negro has been so long deprived of an equal chance and a fair field that he has become intimidated in his spirit and withdraws from them for fear of prejudice and discrimination. He hides his talent in a napkin for fear of the unfairness of the arbiter of awards. His timidity is often unjustified.

Several years ago, the Washington Star instituted an essay contest among the pupils of the public schools of Washington, without discrimination on account of race or color. In order to assure absolute impartiality of decision, I was put on the Board of Awards. There was not the slightest suggestion of prejudice or partiality on the part of the Board of Judges, on which Senator Capper, Judge Stafford and Superintendent Steward served along with myself. No colored student won a first class prize. Very few even attained second rank. On inquiry among the teachers for this reproach, I learned that the best students in the colored schools were not encouraged to enter the contest because of the eternal suspicion of prejudice.

There is no color line in the democracy of letters.

I judge it unworthy of Mr. Mencken who hates the trite and the commonplace, to deem it worth while to mention such an obvious fact, as that the Negro has not as yet reached supreme and universal excellence in creative art. It would be a miracle of genius if he had. It has been but two short generations ago since the race was denied the use of letters. Where in the history of the human race has the highest order of genius shown itself among slaves. The homely philosophy of the brand of Aesop and Epictetus showed the highest fruition of Greek genius under benevolent bondage. Would you expect the red Indian to tell his tragic story portrayed according to the artistic canons of his despoilers? Woman has lived side by side with man for all of the civilized ages. In many ways her cultural advantages have been superior to those of her masculine overlord. And yet, since time began, few, if any women, have reached the pinnacle of genius. We search the annals of genius in vain for the counterpart of Plato, Shakespeare, Goethe or Darwin. This may not be because their endowments are inferior but because they have not been engaged in those spheres of excellence. Nor have they been free to explore their given talents without extraneous masculine constraint. The highest expression of genius arises among people who are free at the time and who are in the forefront of the world movements. The emergence of great names in the domain of thought and culture in Greece, China, Rome, Arabia, Italy and Spain clearly illustrate this principle. When these nations were severally at the apex of the world's affairs, they produced the geniuses of the world; but when their national ascendency declined, their intellectual glory became eclipsed. It is but natural to expect the great intellectual celebrities of the world today to arise in England, France, Germany and America and the other nations which are nearest the leadership of human affairs. But when the day of their decline arrives, as arrive it will, then their intellectual light grows correspondingly dim.

Dr Kelly Miller, the author of this article, has been since 1890 professor of mathematics in Howard University and has served as dean of the college there for a number of years. He is one of the foremost Negro educators and writers in America.

The great marvel is that the Negro has wrought so excellently under all of the handicaps of his status. Since the landing of the first ship-load at Jamestown, there has not been a single free Negro in America. At best he has been despised, rejected and shunted aside. He has been allowed merely to play in the backyard of the white man's culture. The fact that under this heavy oppressive weight of proscription, he even dares to measure powers and faculties with the white man is the intellectual marvel of the ages. Phyllis Wheatley, born an African heathen, brought up a slave, wrote comparatively good poetry for her day, place and time. Benjamin Banneker, brought up among illiterate slaves, attained scientific excellence, not surpassed, if equaled, by the output of Harvard and Yale of his time. Paul Lawrence Dunbar, who lifted himself up in the world by pulling the elevator ropes, was perhaps the best American poet of his generation. Tanner's genius was nourished by a more genial environment. In free France, he paints near the best pictures in the European art galleries. The Negro does better in mime than in creative art. Florence Mills could act and Roland Hayes can sing as well as anybody now acting and singing. There is also a certain inimitability in Negro genius, which, when given free and full expression, will undoubtedly stir and startle the world.

But it is true, as Frederick Douglass used to say in his day, "Judge us not by the heights obtained, but by the depth from which we started." Mr. Mencken avers that the Negro **has** not written a first class novel. **He** has never touched the finer phases of life whose portrayal makes a great story. His intensive knowledge of the pathos and tragedy of his own limited lot, renders him incapable of portraying it. The highest are demands perspective. We can hardly write the artistic story of the Civil War, to say nothing of the World War, because we are not sufficiently far removed from consciousness of the tragic episodes and incidents. The Dumas could never have flourished in America. They could not have felt and reflected American life as a whole.

The Negro artist is not free. He is constrained to adapt his production to the white man's taste. He can not write as he thinks, if he wants it published in white channels, but as he

judges the white man wants him to think. He sets it before white audiences and sings to the white public. They alone can give him reputation and a place in the artistic sun. Genius is never at its best under constraint. The Jew could not sing the songs of Zion in a strange land.

What the Negro has done is but a feeble, earnest attempt of what he is calculated to do when he achieves a medium of free expression. But it is unfair, not to say unkind, in our well-meaning friend, Mr. Mencken, to place a final judgment on the race's genius on the basis of present performance.

Abbey Raynal, a famous French scholar and critic, in the days of Thomas Jefferson, adverting to the literary backwardness of America, sneeringly declared that America had never produced a single poet, philosopher, mathematician or a single man of genius in any art or science. Thomas Jefferson replied with an eloquent special plea. He rejoined that when America shall have existed as a nation as long as France did before she produced a Racine or England before she produced a Shakespeare or Bacon, should this reproach still remain true, he would seriously inquire from what unfriendly cause it has proceeded.

I would shield the Negro from the reproach of Mencken under the plea of Jefferson.

NEW YORK WORLD

FEB 19 1928

Negro Memorial Plan Wins Support

Calls for Erection of Exposition Building in Washington

By Lester A. Walton

PROSPECTS are bright for the erection of a memorial building in Washington as a tribute to the Negro's contribution to the achievements of America, according to the announcement by the National Memorial Association, with headquarters in the capital city at No. 923 R Street, N. W.

A bill has been introduced by Representative J. Will Taylor of Tennessee, asking Congress to create a Commission, provide a site and appropriate funds for the Commission's expenses.

Site and designs are to cost $50,000. The money to be expended in erecting the building is to be raised by public subscription.

The Committee on Public Buildings and Grounds of the House of Representatives has held a hearing on the bill. Representatives Wood of Indiana, Thatcher of Kentucky and Taylor of Tennessee urged approval of the measure.

The National Memorial Association was represented by F. D. Lee, President; Mrs. Julia West Hamilton, Mrs. Mary Church Terrell, Mrs. A. M. Curtis, the Rev. W. H. Jernagin, Dr. T. Edward Jones, Col. West A. Hamilton, Prof. Martin R. Powell, Mrs. S. W. Rutherford, Mrs. C. E. Lucus, and Samuel C. Smith, Secretary.

Many Indorsements For Memorial Plan

Statements indorsing the measure were read from Mrs. Mary McLeod Bethune, President of the National Association of Colored Women; C. C. Spaulding, President of the North Carolina Mutual Life Insurance Company; Robert Lee Brokenburr of Indiana; Dr. Gilbert H. Jones, President of Wilberforce University; Prof. James E. Shepard, President of the North Carolina College for Negroes; Mrs. Nettie L. Napier of Tennessee; George H. Woodson, former Chairman of the Federal Commission to the Virgin Islands; Miss Hallie Q. Brown of Ohio, T. A. Caldwell of Ohio, Dr. George W. Bowles of Pennsylvania and Milton R. Geary of Maine

The Memorial Association plans to erect a building of artistic design to house a hall of fame, art and music rooms, library and reading rooms, museum, and auditorium seating 5,000, where the Negro's contribution to America in the military service, art, literature, invention, science, industry, education and religion can be illustrated.

The proposed memorial, as designed by E. R. Williams, a Negro architect living in Harlem, is to be of granite or marble and built on a plot 150 by 300 feet. Its architecture will be in keeping with similar buildings in the District of Columbia.

Speaking before the Committee on Public Buildings and Grounds in support of Representative Taylor's bill, President Ferdinand D. Lee of the association said:

"The first essential to this program is a definite information readily accessible and easily available to those of one race who would know the facts about the other. The information relative to the white race is compiled in its own civilization, now recognized as the leading civilization of the world. The American Negro is an integral and substantial part of this great civilization because he has absolutely met the standards set.

Negroes Constitute Tenth of Population

"To date there has been no effort on the part of our Government to catalog Negro achievements save in exceptional cases. The whole country and the world must acquaint itself with these facts. Some accepted work should be given as an evidence of authentic recognition of this progress.

"Approximately one-tenth of the country's population are colored Americans. Their holdings in property have increased from a few millions to nearly two billions. They have more than 500 educational institutions above the high schools, together with a number of colleges and universities.

"We point with pride to Tanner, dean of Negro artists, who resides in Paris; to Col. Charles Young, who obtained the highest military honors given our race; to Booker T. Washington, founder of Tuskegee Institute; to Frederick Douglass, advocate of human liberty, and to those benefactors, Abraham Lincoln, William Lloyd Garrison, Charles Sumner, Wendell Phillips and Col. Robert Gould Shaw.

"We believe that if Congress would approve this measure the twelve million members of our race throughout the Nation would gladly welcome the opportunity to subscribe to the erection of a building where the memory of these benefactors may be preserved and in which the achievements of the Negro can be placed before the world."

Representative Hamilton Fish jr. of New York, speaking on the sixty-fifth anniversary of the Emancipation Proclamation at exercises held under the auspices of the National Interdenominational Ministerial Alliance of America in the John Wesley A. M. E. Zion Church, Washington, said in part:

"It is difficult for us living in these days to appreciate the power, aggressiveness and tenacity of the champions of slavery in their efforts to maintain it against the onward march of justice and humanity. To-day there is no one to raise his voice against the Emancipation Proclamation, but sixty-five years ago even the North was lukewarm. Abraham Lincoln was imbued from childhood with a love of free institutions and human rights, and naturally abhorred human slavery. He said of himself: 'I am naturally anti-slavery.'

"The progress and development of the race in the United States since emancipation is one of the most remarkable achievements in all history. Three and a half million slaves with no money, no education, destitute of everything, have not only survived all hardships, but have increased to eleven and a half millions of free American citizens."

Commenting on the influx of Negroes to large industrial cities of the North, Representative Fish said:

"New York has over 200,000; Chicago and Philadelphia, 150,000; Washington and Baltimore, 125,000; whereas New Orleans with 100,000 is the only Southern city that has such numbers.

"It would not be surprising if New York and Chicago had half a million Negro population in another score of years. Consequently, the so-called Negro question is no longer essentially a Southern question, but affects the industrial North as well as the agricultural South. It will be solved in the North on the basis of justice, and eventually in the South on the same basis, as that is the only solution that will be lasting and bring about mutual co-operation between the races."

Tuskegee Observes Negro History Week

agd New York N.Y.
2-28-28

Tuskegee Institute, Ala.—National Negro History week was observed at Tuskegee Institute, February 5 10, with a series of exhibits, lectures and musical programs portraying the contribution of the Negro to civilization. This week, promoted annually by the Association for the Study of Negro Life and History, aims to acquaint better the Negro and the nation with the race's role in history.

Sunday was devoted to a study of the Negro in Bible history with the music at Chapel exercises and the band concert being that of Negro composers. In the evening Dr. D. D. Martin of Gammon Theological Seminary, Atlanta, spoke on Africa as field for service.

The Negro in Africa was the topic of Monday's study. The various classes studied the habits and customs of the Africans, their folklore, their history; and the resources of the continent. Monroe N. Work, Director of the Institute Department of Records and Research, spoke on this topic.

Attention was directed to the Negro's contribution to the art and literature of America, with special reference to the musical contribution on Tuesday's program. Henry M. McMorris and Joseph Carpenter were speakers. Wednesday the Negro spokesman was studied with students reciting some of the masterpieces of Negro eloquence. Reminiscences of great Negro orators were related by Warren Logan, T. E. Owens and R. R. Taylor.

Thursday evening A. L. Holsey, secretary of the National Negro Business League, spoke on the Negro in business telling of the achievement of Negroes in business and indicating some avenues in this field that need greater development. Classroom study was made of the Negro press.

The program was concluded Friday with a study of the Negro in education. W. T. B. Williams, dean of the Collegiate Division, spoke on "Some Recent Developments in Negro Education".

On exhibit were objects of African craftsmanship, statuary, stools, woven goods and other articles from the Institute's African museum. Also books by Negro authors, some of them autograph copies, copies of Negro publications, pictures of Negroes of achievement and charts showing the progress of the race in health, education, wealth and business. All the music rendered during the week was that of Negro composers.

INDEPENDENT

Mound, Ill.

FEB 16 1928

Lovejoy High School Presents Pageant

This is Negro history week all over the United States. In keeping with this idea on Friday Feb. 10 the Lovejoy High School of Mound City will present a Pageant which depicts the progress of the negro race from 1619 to 1828.

Music appropriate for each scene has been selected and the students carefully trained by Mrs. M. L. Caldwell. There will be eight scenes with special numbers between scenes. Because of the large number of people expected to attend, the pageant will be given at Tiborian Hall. The curtain rises at 8:15 prompt.

Racial Consciousness - 1928

THE FACTS OF HISTORY

Whip, Chicago, Ills. 2-18-28

We are just winding up the week set aside for the study of Negro history. This idea of setting aside a week for the study of our history was fashioned in the fertile brain of Carter G. Woodson. It was and is a splendid idea, but it has not been appreciated nor developed to its fullest possibilities. Outside of the notices carried in the columns of the Afro-American press little has been done to make Negro history week really mean something. A definite programme should be mapped out and set in operation.

Concise, definite and illuminating information should be forwarded to the schools, the churches and the newspapers devoted to interests of the "Tenth American." Such information should be authentic, unvarnished and capable of proof, such information should be of the nature that would aid in the creation and establishment of a standard race pride and respect. Heroes should be painted in glowing colors and the details of their glorious careers clearly outlined. This information should be infused in the minds of the young generation and made clear and unequivocal in the minds of the fathers and mothers. Common-place facts of history should be the first to be considered and perhaps the history of the black man in America should be treated before all else.

Every tenth American should know the true story of Peter Salem, Vesey, Harriet Tubman, Phyllis Wheatly, Nat Turner, Frederick Douglas and other scintillating characters in the development of this nation. The status of every monument erected in this country in memory of our heroes should be established in the minds of all. The genius of these characters should be stressed and emphasized. Our great men should be made immortal and such a halo of glory ought be placed around them that their memories would fire the minds, challenge the admiration and point us to high endeavor and great achievement. Every other race has done and continues to do this very thing. Negro history handled and diffused in this fashion would tend to break down the dread inferiority complex and would give us a clearer knowledge of the stock from which we have sprung.

Just what we have contributed to medieaval and ancient history could then be considered and our part in civilization could be appreciated even from its birth, in the valley of the Tigris and Euphrates, known as Mesopotamia. Very few of us know that there was a black man in Napoleon's academy. Very few know that Hannibal was a black man, very few of us know that Simon, who went with Jesus up the slopes of Golgatha was black and perhaps comely. We need to know these thnigs, we need to know the truth about ourselves. The idea of Negro History is pregnant with possibilities.

Historians of these present times might be inspired to chronicle the present day events and set them down in chronological order for the benefit of unborn generations. If this is not done perhaps the tricky pen of the white recorder of events might set findings down prejudicial to our future interests. The perpetuation and production of our history is part of the plan of the eternal vigilance that we must pay for liberty.

Not many years ago a white General attempted to cast reflection on the valour and courage of the black soldiers of the late world war, but there were too many living combatants who quickly established the truth. Had his story been written at a latter date it might have influenced the minds of historians who are always searching for scraps of information. We wrote our own histories of Armageddon and the next generation will know what we did "over there." Every agency within our control should be utilized in presenting the facts of history to our people.

"Jockeyed" Out of Jobs

Amsterdam News, New York. 2-22-28.

By KELLY MILLER

A JOCKEY is one who rides horses, especially at a race course. The name, in its nominal form, is derived from "Jock," which is the Scotch equivalent of the English "Jack." As a verb, the term jockey means to cheat or to gain advantage by unfair means. The verbal meaning of the term is undoubtedly derived from the well-known practice of the jockey to manipulate the race horse which he is assigned to ride so as to win the race by some dishonorable trick or to lose it through some sinister understanding.

My attention was called to this topic by an article in the Washington Post of January 30 on "Isaac Murphy," the one-time famous Negro jockey. The article is by Charles W. Watson, who seems to have made an exhaustive study of the whole story of the Negro jockey. I can hardly do better to enforce the point which I wish to make than by quoting copiously from Mr. Watson's article.

"Nothing is more apparent than the thinning ranks of Negro jockeys, once supreme on the American turf. Rarely does one see a Negro jockey under colors on the American race course these days unless the field is large and there is wide choice of mounts. Looking back over a period of thirty years the best of them were colored.

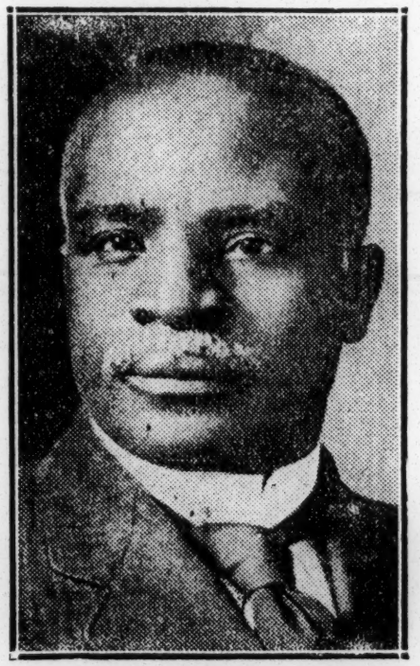
"Most of these old-time boys were products of the South, the majority of them claiming to be 'bred in ole Kaintucky.' Many changes have occurred and the race courses have seen the passing of the 'darkies.' When the sport of racing grew in favor the Negro riders were unseated by ambitious white boys, who were taught the art of piloting thoroughbreds almost over night. The colored boys thereafter had few chances.

"With the passing of the colored jockeys we find also the passing of the colored exercise boy and the veteran Negro trainers. The records and achievements of the Negro rider provide a wealth of interest. There will never be a day in racing history to equal the day when Billy Walker rode Ten Broeck and defeated Molly Macarthy in that famous four-mile race at Churchill Downs on the 4th of July, 1876.

"Walker as an expert on pedigree could call offhand the blood lines of any horse in the Blue Grass State. Perhaps in all the history of the turf no name has stood out like that of Isaac Murphy. He was a national figure and his name and fame were known to everyone. He was a star thirty years ago and one of the most beloved characters in the history of the turf. If you are ever about Lexington, Ky., and start a talk about horses the natives will point over to a little hill and say: 'There lies Isaac Murphy, the greatest jockey of all time.' Born in Dixie, he died in Dixie, and rests among the greatest breeders of race horses in the world. No tribute can be too great for this wonderful Negro jockey, who played the game of life like a thoroughbred."

This clipping was called to my attention by a well-known colored ex-Federal official, whose name I am constrained to withhold because I wish to make use of his expressed opinion, which is not flattering to the colored tribe of jockeys. He informs me that he learned from a white turfman of aristocratic standing and who is friendly disposed to the race that the Negro jockey lost out by reason of dissipation and bad habits.

Here we have much food for thought and contemplation. No one would expect sterling qualities of character to be developed among stable boys. Horse racing is a game which leads to such evil consequences that many States have forbidden the practice and others have had to place serious restrictions upon the attendant



— Kelly Miller —

evils. The Negro becomes the easy victim of evil communication which corrupts good character. He is more amenable to the crooked suggestions of the white evil-doer. Indeed, the white crook seeks out the unsuspecting Negro as his natural prey. The mas-

ter minds among the bootleggers seek out the colored confederate to do the dirty work while he hides his hand behind the guise of respectability.

The juxtaposition of the Negro and the bad white man lies at the basis of much of our racial troubles. If the colored jockeys lost out on this account, they became the unconscious victims of the subtle, double-acting danger which lurks in race prejudice. It steals away the Negro's consciousness of right ere he is aware.

Mr. Watson does not seem to sense this sinister factor in accounting for the failure of the Negro jockey, but interprets it in terms of Anglo-Saxon competition. This alone is sufficient to account for the disappearance of the Negro, not only from the race track, but from many another line of competitive endeavor. In this connection let it be noted that the failure was in no whit due to technical skill. The testimony seems to show that the Negro jockeys attained a degree of technical efficiency which their white supplanters have not yet been able to surpass, if, indeed, to equal. The only two remaining causes would be (1) deficiency in character and (2) the iron law of racial competition.

Booker T. Washington, of whose philosophy and wisdom we hear too little nowadays, used to lament the supplanting of the Negro coachman, waiter and barber by white competitors by reason of superior efficiency and fidelity. Of course, he had industrial education in mind and Tuskegee Institute in the background. But, in the light of current happenings, we can more accurately analyze the cause of this displacement. It may indeed be that character and efficiency figure to some extent. But the basic cause is white competition. The Negroes are displaced because the whites want the jobs. The preferred race is given first choice of work and the despised race may take what is left.

I was in Atlantic City last year when the colored waiters in one of the largest hotels were about to be replaced by white women waitresses. Various plausible reasons were assigned. But a deeper understudy easily disclosed the basic principle that Negro men were occupying positions which white women would be glad to accept. I also saw, for the first time since I began to go to Atlantic City more than a quarter of a century ago, white men pushing roller chairs on the Boardwalk. The thought occurred to me that, in case of a line of idle white men, the Negro chair pusher would stand a slender chance. Not because he might be a less efficient chair pusher, but because numbers of the preferred race wanted that type of work.

There is one fixed principle of Negro employment. He fares best in those pursuits of an individual character which are not easily organizable. But wherever organization enters a field of industry the Negro, in some fashion or other, is jockeyed out. The white man, in his supercilious arrogance, disdains to engage in the same form of work at the same time and under the same conditions. There are hotels which employ white waiters and colored bellboys, while others employ colored waiters and white bellboys.

The white bricklayer and the colored hodcarrier make a satisfied and contented team. But workmen of the two races must not lay bricks on the same wall. That would be unethical from the point of view of the white labor world. On a Pullman car every passenger knows that the porter requires as great intelligence, tact, politeness and good-sense to perform his duties satisfactorily as the Pullman conductor. And yet we find that the lines of racial demarkation are as firmly fixed as in a Hindu caste. Here is one very important field of industry where the Negro holds the monopoly: the Negro Pullman porter seems to possess certain inimitable qualities which peculiarly adapt him to this service, so that there seems little danger of displacement. It is not servility, but civility which makes him irreplacable.

In the recent Northern migration the Negro fitted in to fill the vacuum in the industries created by war and restricted immigration. But he is the last to be taken on and the first to be laid off.

The educated Negro, say above high-school level, has in a general way been able to find occupation in the upper levels of service. But this field is well-nigh filled. The only unoccupied sphere is in the field of business. If the Negro business man can "beat the Jews," this business possibility is limitless.

Let the Negro learn from the story of the jockey how he is being jockeyed out of his opportunity for jobs along all lines of endeavor.

NEGRO DOLL PRESENTED

The presentation of an almost lifesize black baby doll to Mrs. Coolidge was an act of considerable and far-reaching significance. This doll was left at the White House for the first lady of the land by Miss Gertrude A[illegible]len of Philadelphia, after [illegible] was presented to President C[illegible]idge. Miss Allen is an student of the Citizens' High School of Philadelphia. She gave the doll as an expression of good will from the colored children of Philadelphia.

It is commendable upon the part of this young student to present such a token. It goes further to express the right sort of race complex than any other article that could have been selected. It is significant, too, that our young people are attaining that sentiment that bodes for racial loyalty. What expresses more largely the love of race than a Negro doll? No more pleasing sight can be beheld than the fondling of a Negro doll. This should be more largely done, not that we are least prejudiced against the dolls of white features, but that we are more interested in those of our own. The gesture of the young student of Philadelphia will do much toward popularizing the Negro doll.

ENDOW WOODSON

The suggestion, very timely made by one of our exchanges, that a movement should be inaugurated to endow Carter G. Woodson, director and editor of The Journal of Negro History, ought to strike a responsive chord. No time should be lost in carrying this idea into execution so that Mr. Woodson may be able to devote the remaining years of his life, unhampered, in a continuation of the praiseworthy work of putting into record the essential history of our race.

The work that Mr. Woodson has done and is doing is not receiving that meed of praise that is deserved. More than any other agency he has given us a historical background unsurpassed. Much of the early history of the race in this country has been recovered and placed on record and more of it in various phases is in preparation.

No race can hope to amount to much unless it can have a history well authenticated and preserved, and a continuous delving for information. This is the kind of work that Mr. Woodson is doing, headed by "The Association for the Study of Negro Life and History, Incorporated." At present the association is dependent upon the few annual and life members that can be secured along with the sale of its publications. The income from this is not sufficient to carry forward this worthy effort and properly compensate Mr. Woodson in order that he can devote his entire time and energy in research work.

Should the movement be inaugurated, it should meet popular acclaim by every one contributing a small sum to it.

Dignifying A Name

THE metropolitan press is yielding—slowly, but surely—to the reasonable expectation of all fair-minded people that the word Negro should be printed with a capital N. It has been the rule in newspaper and magazine editorial offices and even with the publishers of books to print the word with a "lower case" n. If the reform continues at the rate of its progress during the past year the practice will be the exception rather than the rule.

The Journal and Guide has noted with much pride and pleasure that the four most important Virginia papers, the Richmond Times-Dispatch, the Richmond News-Leader, the Norfolk Ledger-Dispatch and the Norfolk Virginian-Pilot, have adopted the reform. The first three papers named print the word with a capital N throughout their news and editorial columns. The last named paper capitalizes the word in its editorial columns.

The justice of playing the word up instead of down is obvious. The word Negro designates a race, not merely a color. The Negro has endured the humiliation of being the only member of the human family whose racial title was not recorded in print with a capital letter. That in itself has been an injury to our own self-respect. No matter how tolerant one may be, or how intellectually impervious to implied contempt one may be, one cannot escape the irritations which result from a studied and persistent purpose to belittle one's race.

It is gratifying to note that the great American press is rising above that narrow attitude. It is especially gratifying that, in adition to the papers already named, such influential Southern papers as the Baltimore Morning and Evening Sun, the Raleigh News and Observer, the Columbia State, Durham Morning Herald and the Columbus (Ga.) Enquirer-Sun, have joined the ranks of those newspapers which have the fairness and courage to do justice to the Negro in respect of according dignity to the title which identifies the race.

Racial Consciousness - 1928.

Young Colored Men Are Not Keeping Pace With Ancestors

CHARACTER EDUCATION

(Columbian Press Bureau)

Washington, Jan. 13th—A course of study in character education, published recently by the Nebraska State Department of Education, was introduced lately in the schools of the State This is in conformity with an act passed by the 1927 session of the legislature, requiring that beginning this year special emphasis be given in school to morality, courtsey, obedience to law, respect for the flag of the United States, the Constitutions of the United States and the State of Nebraska, and other attributes which tend to promote upright citizenship. Separate outlines are provided for the nursey school and kindergarten grades and junior and senior high schools.

Since segregated schools are not in vogue in Nebraksa, the character and civic courses will be freely open to all children. Were these courses to be made available in the southern states which exact a Constitutional knowledge test of all applicant votes, Negroes, upon reaching voting age, would no doubt be familiar with the Constitution, and thus able to meet the suffrage tests.

Much emphasis has been placed upon the superiority of the 'New Negro' in recent years. Several very convincing writers and speakers have endeavored through labored volumes and extended oratorical utterance to show in what this "NEWNESS" consisted. The old Negro and his achievements have ben relegated to the dust heap and we have been told that an entirely new racial psychology is about to lead us into the Promised Land. I wonder.

Just where the old Negro leaves off, and the New Negro begins is the important thing to determine, before any intelligent understanding of the matter can be had.

I think a fair starting point—the death of the old and the beginning of the present century, twenty-seven years ago, for in a quarter of a century representative types of the New Negro have had a reasonable opportunity make their impress upon the country.

Let it be distinctly understood that the protagonists of the New Negro intend to convey the idea of definite superiorities over the old Negro, and that the country must sit up and take notice that an entirely new factor in the social, industrial and political equations has arrived to be reckoned with. Then what?

It occurs to me that when Spartacus the gladiator got tired of cutting men to death, just to furnish sport to a degenerate Roman populace and one day driven into a rage organized three hundred of his fellows and faced the legions of Rome in a fight which shook the Imperial City to its center, he became one of the great heroic figures of all time. If so, what shall be said of Denmark Veazey, Gabriel and Nat Turner? Consider the odds against these men. They belonged to the old Negro type, but faced death with quite as much courage as did Spartacus. They attempted to blaze their way to liberty through a river of blood completely ignorant even of the geography of the country in which they lived. They failed, but they gave the slave holding South many a restless night.

It may be just possible that the New Negro who allows himself to ride in a "Jim Crow" car, to pay taxes in a State which refuses to count his ballot and who is fearful even of defending the virtue of the female members of his family against white aggression might learn something from these heroic blacks who spent the last ounce of their energy in striking for liberty. I wonder if they will?

They need not appeal to the God of Force, they may even go into the courts and have these matters adjudicated. Are they doing so, or are they whining about them? I merely ask the question and leave the answer to the readers of this article.

In 1863 one hundred and eighty-seven thousand "old Negroes" were hurled into all the sudden and startling changes of war. The hosts of the Confederacy had not been beaten. They were threatening Washington and the North, but these old Negroes turned the tide of war and brought victory for the Union and Emancipation for their race—let there be no mistake about this. The freedom of the New Negro was won by the old Negro on a hundred fields and but for their valor the Proclamation of Emancipation would have been merely a scrap of paper.

"Meade asked me to let him make the assault on Petersburg, and I did not care to overrule his request, but it is now my firm belief that if I had allowed Butler to make the assault (Butler commanded the famous Black Brigade) that day we would have entered the city." So, testified Ulysses S. Grant before the Congressional Committee investigating the conduct of the war.

It has been stated that "freedom is a conquest.' I wish to drive home the fact that the old Negro conquered his freedom, but the New Negro can see nothing else but the Proclamation of Emancipation in spite of his access to every educational facility of the nation.

In building up public opinion favorable to the black race, the old Negro spoke eloquently and wrote brilliantly. There was a group of such men, among them, Samuel Ringgold Ward, William Wells Brown, Dr. James McCune Smith, Robert A[illegible], Charles B. Ray, William Whipper, Alexander Crummell, Henry Highland Garnett, I. W. C. Pennington, John B. Russwurm, Martin R. Delaney, Lunsford Lane, Charles Lenox Remond and a man who was born on the Eastern Shore of Maryland, where he started life sleeping on a dirt floor and never saw the inside of a school house up to the age of twenty-three. The name of this man was Frederick Douglass and way out in Ohio was heard the voice of John M. Langston.

Most of these old Negro were trained in the colleges and universities of the land. Many of them travelled in Europe and studied there, when scholarship was exalted in an age of scholarship. Federick Douglass however received his training in slavery and in the university of adversity, but as an orator, editor and stateman let the New Negro match him.

All of these men were statesmen, rather than politicians. They were confronted by the fact of slavery and the necessity of educating the American white man up to the point of abolition. They made thousands of converts to the Anti-Slavery movement, profoundly and beneficiently affected public opinion.

They had a work to do and they did it splendidly. Many of them lived to see the Black Troopers shooting slavery to pieces and later joined in the great work of Reconstruction.

In politics B. K. Bruce faced the millionaire Colonel Swords, candidate for the senate and and bested him. Bruce was a great organizer and leader, and in some way in spite of his achievements was always have known that he was an extraordinary character.

Pinchback served notice upon the Democratic reactionaries at New Orleans who were threatening his life, that if they attempted to touch a hair of his head, he would lay New Orleans in ashes in twenty-four hours. He made himself Lieutenant Governor and Governor of the State.

Robert Brown Elliott came to the House of Representatives from South Carolina and electrfied that body with his eloquence. His great speech on the "Civil Rights Bill" is exactly in the class of Webster's reply to Hayne. If anyone doubts this statment, get the two speeches and read them carefully. The New Negro has always been afraid to call Elliott's name, because some white men said he was a "corruptionist." Had I the space I would analyze this charge as I have the facts—mais pourquoi?

John M. Langston went into the stronghold of Virginia aristocracy, had himself elected to Congress thru a bitter and sensational political campaign and when they toyed with him at Washington before the Committee on Elections and Privileges, he served notice on Tom Reed the Speaker that he would be perfectly willing to make his rejection an issue in Reed's Congressional District. He was seated.

A dozen other old Negroes sat in the House of Representatives and James G. Blaine in the most interesting historical narrative ever written in America "Twenty Years in Congress" states that the colored representatives in Congress conducted themselves with intelligence and industry in the work of the Committees to which they were assigned.

In the field of education J. C. Price of North Carolina and Booker T. Washington in Alabama, proved themselves to be creative geniuses. Both took the public rostrum and fought for two different sets of educational ideas. Both built great schools. Both came from abject poverty and worked upward to the mountain peak of fame and usefullness.

Under the leadership of the old Negro race prospered materially, educationally and politically. They moved upward very rapidly from the depths of ignorance and poverty and obtained a foothold upon which the New Negro could walk and cynically assert his superiority.

What has the New Negro done with the "Jim Crow' car? What has he done with disfranchisement? Is he interested in the labors of the N. A. A. C. P. and the National Equal Rights League to the extent that he should be.

Is he carrying forward propaganda

as intelligently as the grand old Negro statesmen of the past, I am perfectly willing to admit that the publicity work of the New Negro is becoming more efficient year after year. I believe that in time some of his organizations will accomplish a great change in public opinion on these matters, but until this change has been effected, we had better tread very lightly on the hallowed ground where sleep the old Negroes.

Education is one thing and achievement another. The New Negro has education, but until he shall have wrestled to his utmost with the political ills which confront him and brot about his last and final emancipation from proscription, he will be not unlike the Jews of the last century and earlier, in spite of accumulated wealth living in political and residential ghettoes.

All over the United States his steady advance into the financial strongholds of the whites is going on. In the complex industrial organization of the nation he is playing an ever greater role and becoming a formidable factor in the material prosperity and power of the land. He advances materially, but recedes politically until he has almost attained the zero mark in national political representation and influence. He has been unable to abolish segregation within the Federal Civil Service under a Republican administration directed by a man from Massachussets.

Many years before the thunder of the guns of the Civil War made sweet music to abolition ears Federick Douglass single handed and alone, fought and beat segregation in Massachusetts and New York.

The New Negro might as well turn the looking glass upon himself and see what he looks like in the great field of politics. Instead of determinely banding themselves together for a vigorous warfare on the political ills under which he lives, he facetiously points to "the intelligentsia", their magazine, perodical publications and a lot of unintelligible poetry as an evidence that he has arrived.

Claude Mackay and Countee Cullen give evidence of great lyrical power, but there are several others carrying on an assiduous courtship of the lyre, who might do well to study the clearness with which Shakespeare and Burns gave expression to their souls.

In the realm of literature the New Negro is still in his swadling clothes Douglass, Shestnutt, DuBois and Dunbar represent the intellectual genius of the old Negro in oratory, literature and poetry. The New Negro has not yet distanced either of the "four guardsmen" in the chosen field of their labors.

The old Negro produced heroes of intrepid character in slavery, epic figures in war, brilliant orators and editors among the reformers of the land whose names are imperishable, and the dauntless courage with which they faced and fought proscription would enable "the intelligentsia" to write many an interesting story of epic might, if they would cut out jazz poetry and literary dilletantesism long enough to get down to the serious purpose of producing an enduring literature.

MINISTERS TO FIGHT SMALL "N" IN NEGRO

Journal & Guide
Norfolk Va.
2-18-28

Baltimore Pastors Pledge To Attack Its Use In Large Publication

Special to Journal and Guide.

Baltimore, Md., Feb. 11.—A charge that the use of the small 'n" in the proper name "Negro" by white newspapers and by compilers of modern dictionaries is just another perpetration to degrade the race that should be attacked with every weapon of protest within the Negro's hands, made in a speech before the M. E. Ministers' Conference Wednesday by the Rev. Dr. M. J. Naylor, pastor of Whatcoat M. E. Church, was unanimously approved by the Conference and a motion was adopted to carry the matter before the next General Conference

"There is a growing tendency among the American intelligentsia to devest the Negro of every semblance of honor, dignity and respect, and we must vigorously fight this evil if we would not have our children deprived of every incentive to achievement and honorable living," declared the speaker "In a six volume history of the United States written by a Dr. Ellis, former Yale man, Christopher Attucks, whose patriotism we chrish, is referred to as a Cheroque Indian," he said.

Some newspapers have been persuaded recently to obey grammatical correctness in printing the name "Negro," notable among which is the Baltimore Morning and Evening Sun. Upon petition of a representative of the Afro-American newspaper it agreed to eliminate the orthographical corruption from its columns.

REGISTER
SPRINGFIELD, ILL.

FEB 12 1928

NEGRO WEEK SUCCESSFUL, SAYS DANLEY

Much Accomplished by Urban League During Annual Event Just Concluded

Hundreds of people of both races received information about the Negro during the past week. The third annual Negro History week, conducted by the Association for the Study of Negro Life and History, and sponsored in this city by the Springfield Urban league, was a decided success.

Special shelves containing books on, of or by, Negroes were set aside at both the State and Lincoln libraries. Many organizations, churches, civic clubs and societies have included reference to the Negro either through spirituals or speakers.

The Springfield Urban league received this statement from Dr. Carter G. Woodson, historian and director of the Association for the Study of Negro Life and History:

"The purpose of Negro History week is to bring the incorporation in history teaching of a proper narration of the part of the race in all history, including its influence upon early Mediterranean history, its part in modern history through the exploitation and consequent migration of the African Negro, and the present situation of native nations also in Africa."

Seek Attention

"We do not want to inject propaganda into the teaching of history," Dr. Woodson explained. "We should give attention to the internal African kingdoms, the Songhay empire and Ethiopia, which, through Egypt, decidedly influenced the civilization of the Mediterranean world. We would not under-rate the achievements of the captains of industry, who have produced the wealth necessary to ease and comfort, but we would give credit to the Negro, who so largely supplied the demand for labor by which these things have been accomplished."

Today concludes the week. Many programs in celebration and honor to Abraham Lincoln's birthday will include mention of the Negro. The Victor Choral Glee club will sing before both the Senior and High School league of the First Methodist church and also, before the Christian Endeavor of the First Presbyterian church.

A very good program is set for both Pleasant Grove Baptist church and St. John's Baptist church, Attorney A. M. Williams and S. B. Danley, jr., executive secretary of the Urban league, respectively, as principal speakers.

RECORD
WILKES-BARRE, PA.

FEB 9 1928

Stimulating Interest in Negro History Week

Through its active educational program South Side Y. M. C. A. is doing much this week to stimulate interest in National Negro History Week which is being observed throughout the United States.

On Sunday night a special Forum program will be devoted to negro history. The Forum is made up of young negroes of the city who are interested in the welfare of their race and the development of educational opportunities.

Aaron W. Green, secretary of South Side Y. M. C. A., will speak on Negro History at the Sunday afternoon meeting of Scranton Y. W. C. A. The Negro Business Men's League of this city will also cooperate in the local observance of Negro History Week. They will hold their meeting on Friday night.

Racial Consciousness-1928

SUPPORTING OUR BUSINESS

It is unquestionably a requirement of all of us to support our own business institutions. We are morally required to do this because it meets the approval of our finer sensibilities. We are practically required to do this because of self-advancement and self-protection. Every black man is bound to contribute his quota to the building up of his own mercantile and commercial concerns if he is imbued with any loyalty and love for his race and if he has any hope for further development. The average member of this race of ours realizes full well that the recognition and respect that his people are going to receive depends primarily upon their activities in the economic world. Most of us appreciate the fact that we must build up our business and thereby build up ourselves. If such importance is placed upon our commercial and financial structure then that structure should be sound, safe and secure. Because we are bound to support our own concerns, even to the point of sacrifice, it does not mean that we are to tolerate every business endeavor that is ventured into, it does not mean that we must condone fraud, deceit and dishonesty, it does not mean that we must allow criminal acts to be practiced upon us and it does not mean that must sit silent as we are being robbed and pauperized. Crooked business men and crooked institutions must be destroyed if this race is to build up and compete with the ruling classes.

Some of us have said that "it destroys the morale of our people to expose the crookedness and dishonesty of our business men." Others declare that "the public confidence will be destroyed" if the activities of grafters, schemers and avaricious men of our race are disclosed. This newspaper will not consent to any such proposition. We feel that our people should be given a square deal by their own brothers whom they are supporting in business. We feel that men who are robbing the public and parading in false colors should be "nipped in the bud" and sent to jail. We feel that we will suffer a greater calamity when a big business fails because of fraud than we will if the condition of such business is uncovered to the public in time for reparation and reformation. A crook business must fail in the long run and the sooner it is checked the smaller the loss of the public and the less will be the gudlibility of the public in the future.

Must we tolerate a dishonest banker because he is a black man? Must we buy worthless stock in every venture backed by our people? Must we listen to false statements, knowing they are false and keep quiet because our brother in black made them. Such practice is not our doctrine and not our policy.

Senator Fall and former Attorney General Daugherty were exposed by their own papers and nobody felt that all future business would be ruined thereby. Whenever astounding recitals of fraud and misrepresentation have been heard amazing records of sharp practice and dishonesty have been read and schemes and manipulations have been uncovered and the answer has been: "They are trying to wreck and destroy our business and shake the confidence of the pumlic." The public should have no confidence in dishonesty and deceit. Rotten, selfish and crooked concerns should be destroyed and the public protected. How many crimes have already been committed in the name of "race pride" and "building business?"

We should and we will support business institutions and concerns that appear to be safe, honest and conservative. We will aid in the destruction and checking of those that are conceived in lies and are nurtured upon graft. It is our duty as public servants so to do.

"JUST LIKE THE WHITE FOLKS"

—o—

Day by day the dark skinned Americans grow more and more like the white folks.

White folks ride in Cunninghams and McFarlands and Rolls Royces; so do the black. White folks "run over to Europe;" so do the black. White folks live in million-dollar apartment houses; so do black. White folks go to the seashore, the mountains, the lakes and the woods; so do the black. White folks play golf and bridge; so do the black. White folks give their full dress parties; so do the black. White folks have their ex-marital affairs and divorce scandals; so do the black. White folks' college youths drink gin and raise hell, and so do the black.

Right along about here, however, the likeness ends. White folks have built the Woolworth building, the Graybar building, the Wrigley building, the Tribune Tower, the St. Louis court house, the Los Angeles city hall, the Stevens hotel and hundreds of other structures throughout the length and breadth of the land. White folks have built the Roosevelt dam and dozens of others similar to it; they have laid cables on the bed of the ocean; spanned the continent with telephone wires and made it possible to pick up a receiver in New York and say, "hello Berlin." White folks have stepped into cockpits of airplanes and flown across all the oceans, even over the dreary ice wastes of the far north. In the quietude of their studies and the retirement of their laboratories, white folks have brought forth the theories and inventions which are the necessary guide posts of all people. Up and down the eastern half of the United States and through the central west the great factories of white folks with unbelievably intricate machinery, turn out trainloads and shiploads of goods daily.

In the remote corners of the world, far from State and Madison streets, or Forty-second and Broadway, white folks have builded them monuments to initiative, perserverance and sacrifice: gaping holes in the sides of the Andes; a railroad across Siberia; oil wells in Mesopotamia; mail routes across Arabia; rubber depots in Africa; transports through Manchuria; air routes over Alaska.

As a result of these activities and accomplishments, the white folks can sit around and play bridge, run over to Europe, buy fur coats, hire special trains, get into scandals and sacrifice some of their youths to the devil. These pleasures and excesses, in which they are imitated "to a 'T' " by Negroes, are for them, just so much relaxation after hard work; they do it for fun. The serious business of life is being carried on, never neglected.

With the dark brother, however, the shine, the glory, the show and the splatter are alpha and omega, the beginning and the end. "A good time was had by all" comes very near to being his racial slogan. In his scramble to be "just like the white folks", why does he not strike out into the fields of solid achievement and try out his backbone and brains for a while instead of his dress suits and dancing slippers?

Many of our people in Chicago are being pampered and patronized by a group of clever real estate manipulators and they in turn are placing the approval and endorsement on schemes that reek and smack of confidense games and exploitation. Some of our real important figures are being taken in on wildcat schemes through the medium of "social" contact, by which we mean parlor tete tete and bridge games. We have in mind a proposed subdivision. This subdivision is in fact nothing but a run-down farm that promoters are dividing up and selling at tremendous profit but the same promoters do not have title to the farm and are buying on contract themselves. They hope to pay for it out of our money but while this is going on we cannot get title from them even if we pay cash for a lot. It is time that we awaken from this tomfoolery and disregard those patronizers and bridge players who are really seeking to eke out huge profits at our risk and expense.

A SUNDAY STROLL

Pride surges up in the bosom of the average man when he sees his own people responding to the dynamic urge of civilization. If you will stroll down South Park way in Chicago on a Sundays afternoon perhaps you will find your impressions refreshing and invigorating. You will see a great sweep of modern boulevard with an expanse of smooth grass on either side. Little brown children in clean pinafores at play as their parents, clean and immaculate, sit on their nearby verandas proudly watching them. You will see beautiful automobiles with bright and polished bodies parked in front of almost every building. There is a subdued feeling in the air and only the sound of purring motors breaks the peace of the Sabbath. The people that you see are vari-colored, they are the sinews of the great black race in America. They seem representative.

A few moons back there was noise, dirt, filth and disorder. Poverty seemed to sulk and stalk inside the imposing homes of marble and steel as shuffling, tattered men and women lounged about. It is different now. It was at least different last Sunday. It seemed that the dirt and disorder had vanished, that the bedraggled and boisterous habitues had undergone a change. They seemed to have caught up with civilization. It seemed to be a little bit of heaven on earth. Let the next writer who wants to portray the "Elysian Fields" for black people come to Chicago and take a stroll along South Park way any Sunday afternoon during Indian summer.

The Second Fact-Finding Conference Will Be Held In Durham Next April

Dr. J. E. Shepard, Permanent Chairman, Announces Change in Time Made So Meeting Will Not Conflict With Other National Gatherings.

Durham, N. C., Nov. 29.—(By the Associated Negro Press.)—The second meeting of the Fact Finding Conference will be held in Durham April 17, 18, 19, 1929, according to an announcement made this week by Dr. James E. Shepard, president of the North Carolina College for Negroes, and who at the first conference was elected permanent chairman.

"The change in time," said Dr. Shepard, "has been made at the request of numerous organizations and individuals who felt that since the first Durham Conference in an unprecedented manner had brought together all of the varied groups representing the different schools of thought among Negroes, that it should be held at a time when there will be no conflict with any other national gathering, thereby permitting the largest possible attendance.

"The Fact-Finding Conference held last year attracted wide and favorable attention and out of the interesting and helpful experiences it afforded we are planning for the coming one.

"The program committee, the members of which are Dr. Mordecai W. Johnson, of Howard University; Dr. George Haynes, of the Federal Council of Churches; Dr. W. E. B. DuBois, C. C. Spaulding and myself are endeavoring for this coming meeting to avoid presentations which are the opinion of any single individual. We plan to get the collective thought from scattered sections of the country on the varied problems which affect the race, compare the same and present it to various outstanding organizations for further solution. It is planned to do some research work so that the subjects as they are laid before the conference for discussion will be in form to make possible final opinions."

The program will be announced at a later time. Those desiring specific information about the conference can cseure it by writing Dr. J. E. Shepard, Durham, N. C.

NEWS

DEC 1 1928

THE AUTOMOBILE HANDICAP

The burden of automobile ownership by people whose incomes do not warrant luxury is often commented upon by observant thinkers. The Sylvester Local, commenting on the address of Bishop McKinney to the West Texas conference of the colored Methodist church says:

Bishop McKinney, in his address the other day to the West Texas conference of the colored Methodist church, gave some whole advice to the members of his race when he pleaded to buy homes instead of old second-hand automobiles. No better advice was ever given. It is not only sound advice for the negroes but it is good for white people as well. Second-hand automobiles are causing more idleness and distress today among the negroes than two dollars per gallon North Carolina corn liquor ever did in saloon days The old worn out car not only gets the negro's money but also keeps him away from his work as long as it will run. Hundreds of negro farmers in Worth county could own a farm today were it not for second-hand automobiles.

Many tenant farmers and wage-workers in Georgia own automobiles who cannot provide places to shelter them. A dilapidated and inadequate house and unkept premises, with an automobile standing in the yard, is a common sight in this State. And the current paper for which automobiles are security probably would load several freight trains.

Racial Consciousness - 1928

A column of constructive criticism of men and measures in the hope of correcting errors and evils.

The systematic robbing of our people and the use of discriminatory tactics at the same time, add insult to injury. It has been called to our attention that several prominent concerns are jimcrowing our people when they go to spend their money and inferior and shoddy goods are palmed off on them at ridiculous prices. These poor people practically give away their birthrights when they make these purchases and we know of many instances where the goods have been reclaimed, the salaries attached and the unfortunate individuals have been forced to leave Chicago in order to avoid the hounding and persecution. We have also learned that comparitively speaking, we are pretty good credit risks and there is hardly need for such drastic and insulting methods. We trust that during the New Year that we will spend our money under different circumstances.

RACE PHOTOGRAPHS

No home should be without pictures of the greatest members of the Race. They are educational, inspiring and uplifting.

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Booker T. Washington	Harry Wills	Judge Albert B. George
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THE DUMAS GUILD

3435 INDIANA AVE., CHICAGO

CARE CHICAGO DEFENDER

There has been a lot of talk about killing off "Negro Leadership". Such attempts have been lamented and deplored but we do not feel that we have suffered any great losses in that respect so far. There will be no annihilation of true leadership amongst us in fact we do not believe that we are all agreed as to who our leaders are and still less agreed as to how they are trying to lead us and where. We are still waiting for the true leadership that will admit of no doubts and fears and every one will know just what is the viewpoint and method. Leadership has an unchartered field to explore for us and instead of killing off real leadership the entire race is eagerly awaiting its arrival.

NEW LEADERS

A few years ago when the clarion cry of the so-called "New Negro" was first heard, it was treated as a joke and laughed to scorn and no particular attention was paid to it. Those who called themselves "New Negroes" have now drawn up in their shells and reverted to specie; as they grew gray and hungry. Post-war psychology and reaction have died down and the old-mossed back leaders that held sway before Armageddon are still in power and it seems that all is well, but from the way things are shaping upon this country it does not seem that everything is so smooth, and certainly now is no time for relaxation and contentment. From an observation of our affairs in this country there reveals itself a crying need for that new leadership that the ill-fated "New Negro" yelled for.

The old line political leadership has been decapitated and rendered impotent by the white people and we should not fall into the mistake of deeming them martyrs for they took ample care of themselves and no doubt will take trips to Europe including cruises down the peaceful Mediterranean. If there are any tears to be shed, save them. We need new leaders to cope with the new problems and these leaders must come forward within the next decade or we will continue to pat our feet and mark time as the vanguard of progress passes by. There is no mistaking the circumstances. The black people are sadly in need of new spirit, new courage, new inspiration and new faith. They can't get it from those who have stood in the limelight bowing and scraping during the last twenty years. "New Leaders," let us hear what they have to say.

OUR COLORED MINISTERS
(Rome Enterprise)

The recent general election brought to light some important facts pertaining to the colored clergy of this city. Only a few of our ministers were registered and still fewer voted. The colored minister who claim to be the natural leaders of their people seem content to be disfranchised on their own accord.

Among the first things that a white minister does, when he goes into a community is to register as a citizen of that place. But the Negro minister seems content to have his citizenship registered in heaven and that only.

The white minister takes high ground on moral issues and goes into the thick of the fight, while the colored brother and his silence seems to say hold your peace and the Lord will fight the battles and plead the cause for Jesus sake.

The whole truth is, the colored minister is not measuring up to his opportunities and responsibilities and is fact forbeiting his rights to the respect and confidence of those whom he serves. There is something lacking in the minister who remains in a community 12 months and does not get his name on the register roll.

This does not apply to all colored ministers, but the vast majority are guilty.

History of Negro In Louisana Published

New Orleans, La., Nov. 12.—(A. N. P.)—"Who is Who in Colored Louisiana," which will be released Dec. 15, will tell the history of the Negro in Louisiana. The aim of the book is to commemorate the lives of worth-while men and women, and encourage loyalty and pride in the state.

Among the prominent colored leaders, a sketch of whose lives and achievements will appear are J. S. Williams, undertaker of Shreveport, and well-known citizen; Dr. J. S. Clark, president of Southern University; Bishop R. E. Jones, bishop of M. E. Church; S. W. Green, grand chancellor of Knights of Pythias; W. L. Cohen, president of People's Life Insurance Company and comptroller of customs; Dr. L. T. Burbridge, president of Louisiana Insurance Company; Dr. Rivers Fredcricks, surgeon, and Mrs. Alice Dunbar-Nelson, weekly contributor to the Associated Negro Press, and widow of the late poet, Paul Lawrence Dunbar.

Prof. A. E. Perkins was selected as editor-in-chief of the work, which has been under the supervision of J. D. Carr, who is making a final tour of the state verifying the data. The state of Louisiana has been sifted for men and women who have achieved sufficiently to be eligible to be entered into the volume. The book will carry from 250 to 300 pages, and it is felt that it will prove to be valuable history and a stimulus to colored endeavor in the state of Louisiana.

HOW SHALL THE NEGRO SURVIVE?

A 1928 Declaration of Independence

By Charles M. Thomas

No class has ever had improved conditions handed to it on a silver platter."

Not until every single mother's son and daughter of this race reacts to that truth as surely as they do to their names, shall we be in position to measure our actual progress here in America, the land of opportunity—to get what one wants.

We have tried the way of loyalty, and we have found that those to whom we have given the great devotion of our lives and services, die physically and politically, and their heirs feel no claim incumbent upon them.

From its earliest beginnings this land has received the benefit of our laboring and our fighting arms, yet the nation which we have laid down our lives to save and to defend,

allows us to be set apart like lepers in segregated schools, federal bureaus, classifications and appropriations, and condones our curtailed rights under the Constitution.

We have tried the way of thrift through sweated labor at lower wages than those paid to any similar body of workers, yet we are robbed and exploited by higher rents for the same and inferior shelter, and the same rates for unequal transportation in those sections where we have enabled the people to material advance over our bended backs and palsied manhood.

As ultimate consumers, we have borne the burdens of taxation and high prices which maintain American standards of living, yet we have been denied equal chances at education under state auspices, and where it has been given grudgingly and in abbreviated forms—in places where we are most numerous as natives of the soil—we have been given a special training devised not to release the spirit of American manhood, but to make us better hewers of wood and bearers of toilsome burdens, under political serfdom.

We have heard justice heralded and seen its trusteeship held by those who made proud boast of the probity of their words and sacredness of their bond, yet we have been done to death by cowardly mobs and held in virtual slavery under peonage, without redress.

Following the trend of the American people into their churches, we have inbreathed the morality and hope of the Christian religion, while we poured forth the edification of our spirits in soul-stirring songs and restrained our reactions with the patience of the Lamb of Calvary, yet we have seen the church divided over our state of bondage and found our religious inclinations used as a snare for our civic and material undoing.

Adopting the responsibilities and ties of the home as the unit of the whole at which the national patriotism aims, we have had our families invaded by lust, and our lives and fortunes dependent upon our resistance or complacency; generally among those whose spoken pride is in reverance for womanhood.

Thinking our way out, we are denied consideration except when we confine our conclusions to our own peculiar problems; and, giving expressions to our ideals through the arts, we are criticised with reservations, or with pity, at our poor imitations of the works of white men and women.

Rising from obscurity by unprecedented labors, in two generations, and overcoming almost insuperable obstacles in the climb, proving by so much that we have imbibed and inherited the American idea of progress, we have been met with more determined opposition at every stage in our advance, and by snubs, sneers and neighborhood proscription at every evidence of a desire to improve our living conditions.

With the stage portraying us as clowns or cowards, with the press describing us as venal, dishonest, and fiendish, with historians either neglecting us altogether or damning us with faint praise, with pseudo-scientists finding us lacking in some essential feature of human completeness, with politicians setting us one against another, with statesmen using us as a club to beat their own ignorant white masses into submission to the interests which control and exploit them, and with the theologians directing us to eternal life through the back alleys of segregation, we have about learned, in the language of Elder Eatmore, that, "Self-preservation is the first law of him who gits it."

MARTYRS DIED NOT IN VAIN

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There is no denying that ambition is surging up in Negroes everywhere in America. From Chicago comes the story of the efforts of the law to convict the perpetrators of election frauds, the immediate occasion of the public uprising being the killing of Granady, a Negro opposed to the gangsters. That a black men should die in an effort to have the ballot what it should be, is to step up beside the men who defied the British Government with their Boston tea party, and who carried that defiance to Bunker Hill and Valley Forge. It is to equal the sacrifices of John Brown. It is to be a builder of America.

Out of Arkansas comes the news, equally serious, that the Elaine riot was not in vain. The Negro farmers of that section are getting paid for their farm products at a price not all of the white store keepers making as it was before the sacrifice.

The pulpit continually thunders that without the shedding of blood there is no remission of sins. These two incidents certainly point to positive results in every-day life when we make the supreme sacrifice, results as great,though not as immediate, as the men sought who gave their lives as the price. These two events are only part of many. Oh that we all could catch the spirit of Granady and the Elaine dead!

One Negro in Chicago gives his life to make the ballot represent the people's wish. But against his offering a thousand of us, even here in Kansas City, present the sorry spectacle of selling our vote, and another thousand go the extreme length of scorning to vote at all. Likewise with the Arkansas martyrs. Their request for a dollar for every dollar's worth of cotton was the picture of the every-day commercial relation we all have, when we sell our labor or our knowledge or our goods. They died because they asked payment in defiance of local custom that a Negro must take what a white man was willing to give. They died but they have made a new freedom for their neighbors, lifting white as well as black out of a system equally as forlorn and profitless as slavery. But over against that one instance of a manly approach to business, ten thousand of us are hopeless, satisfied to take what is.

None of us can glory in these two sacrifices and the results achieved who does not face the immediate problem which is all our own, and overcome it, cost what it may.

RACE PRIDE—RACE CONSCIOUSNESS

Last Sunday morning the Atlanta Constitution carried forty-two funeral notices—twenty-four Negro deaths and eighteen whites. The Atlanta Independent carried six—all Negroes, and no whites, because white folks do not invite Negroes to attend the sad rites of their deceased.

Atlanta is a city of 250,000 people—88,000 of whom are colored—but the 88,000 Negroes prefer to carry their funeral notices in white papers, yet they know that the whites never read Negro funeral notices, or attend Negro funerals, unless the deceased is a servant of long service to a white family. The same Negroes could carry their ads in a Negro paper at twelve (12c) cents a line, but prefer to carry them in the columns of a white paper at twenty (20c) cents a line, wtih a big black border between the white funeral notices and the colored notices on the same page.

Is there a Negro in the city with enough manhood in his makeup to tell the Independent why a Negro family would rather pay a white paper $2.80 an inch for a funeral ad than to pay a Negro paper $1.68 per inch—$1.12 difference?

Well, it is just a lack of race pride, or racial consciousness. It is lack of conscious cooperation. It is the lack of intelligence enough to make the race question a personal question. It is the flat failure of the Negro to discover in himself the superior qualities he appreciates in the white man. In short, it is a flat confession that the Negro believes he is inferior to the white man.

Can anybody assign any other reason why these twenty-four funeral notices appeared in a white paper last Sunday, and why our undertakers, who live on Negroes, carry ninety per cent of these advertisements in jim crow white sheets? Can the undertakers, or anybody else, explain why the Constitution carries a big black line between the white funeral notices and the Negro notices, and always

Louisiana Negroes Publish Who's Who In Their State

By Miss B. E. GREEN

New Orleans—Whethre one happens to be in the business, professional, educational, or any other field, if he would have the recognition essential to his success he must through some medium have the uninformed masses know what he is engaged in and just how able he is to give to them efficient service in his line. In other words he must advertise himself and his goods. The same principle holds good when applied to groups; if we would be recognized as a group, then we must give to the uninformed masses information, some "close ups" of our achievements as a group in business, professionally, educationally, and in other spheres so that they may know our grade of efficiency.

This cannot be done all in a few days or years but it can be begun now, and as a matter of fact it was started some few years ago when the inspiration came that is responsible for our volume "Who's Who In Colored America" and it is being done now in a more detailed form through the compiling of "WHO'S WHO IN COLORED LOUISANA," a volume covering a small territory possibly but working that intensively.

This book, every sketch of which will be the work of authorities, will disclose many facts about Colored Louisiana of which the uninformed masses have never dreamed, publishing through its columns men of National fame of every profession, such as Hon. Anthony Overton, one of our leading business men, Hon. W. L. Cohen, Comptroller of Customs for Port of Orleans, Rev. E. W. White, Pastor Tulane Ave. Baptist Church, one of the largest in the City of New Orleans, Dr. J. W. E. Bowen, Instructor in Gammon Theological Seminary, Mme. A'Lelia Walker, President of the Mme. C. J. Walker, Mfg., Co., Dr. J. S. Clark, President Southern University, one of our foremost Educators, Prof. A. E. Perkins, Prominent Educator and Civic Leader, Supervising Principal in New Orleans Public Schools, Clarance Williams, noted-Corriposer, and others, several of whom's connection with Louisiana is scarcely known. And so Louisiana, the state which many natives have found it embarrasing to own will when facts are disclosed become highly regarded.

Racial Consciousness—1928

CAN NEGRO BUSINESS SURVIVE?

BY THOMAS L. DABNEY

Graduate of Virginia Union University and Brookwood Labor College, Member of The American Negro Labor Congress and Recent Visitor to Russia.

There has been more boosting of Negro business within the past ten years, perhaps than at any other time since the emancipation. The prosperity psychology popularized by President Coolidge is being extended by Negro business groups throughout the nation. Major R. R. Wright, president of the Citizens and Southern Bank and Trust Co. and president of the National Negro Bankers Association is promoting prosperity psychology among Negroes. The Phi Beta Sigma Fraternity conducts an annual "Bigger and Better Negro Business" week to stimulate interest among the youth of the race in Negro business. Negro newspapers and magazines are carrying more articles on Negro business at the present time than ever before in the history of the race. Prizes and awards once limited largely to artists and educators are now being offered to successful Negro business men. Throughout the nation there is a tendency to hold up Negro business men as examples worthy of admiration and emulation.

This boosting of Negro business since the world war is explicable in terms of the increased race consciousness of the Negro and his desire to be independent and self-supporting as a group. This is the psychology of the matter. Deeper and more potent than this, however, is the fact that Negroes as a group are experiencing many hardships in the matter of securing employment. Many young Negroes who have prepared for positions in the business world find the door of opportunity closed to them. Realizing that this situation may be exploited as a means of popularizing business among the race, ambitious Negroes, who wish to accumulate wealth and achieve social distinction and power thereby, are turning to business as a career and profession.

The desire of the Negro to escape unemployment and poverty, on the one hand, and to provide positions for our high school and college graduates, on the other, is certainly a lofty one. The desire of the Negro to be independent and self supporting is also highly commendable. But the possibility of achieving these ends by means of Negro businesses on the profit basis is quite another matter. Aside from this consideration and more in line with the title of this article is the problem of establishing and maintaining Negro businesses as such.

The writer wishes to emphasize at the outset that the question of the survival of Negro business is not a racial question; it is an economic question. When a Negro fails in business, he does not fail because he is a Negro, anymore than he succeeds because he is a Negro. The failure of a Negro business, therefore, is not a count against the Negro as such, despite what prejudiced and ignorant persons may say.

Success or failure in Negro businesses is contingent upon the same economic and financial forces that are involved in the success or failure of white businesses. The average Negro's lack of business experience, of course, plays a part in his business failure. But over and above this factor are certain economic and financial forces which in the last analysis exert the determining influence on Negro businesses. To overlook these forces is to take a superficial view of the matter leading to an indictment of the race rather than an understanding of the problem in hand.

In order to discuss with intelligence the factors involved in Negro business one must have a fair grasp of the whole range of business and industry in America as related to the business world. Moreover, one must keep in mind the potent fact that 1928 is not 1828, and that business can not be established on mere desire and sentiment, however praiseworthy, but must be based on social need, on the one hand and the technical and economic development of society, on the other.

During the homesteader period of American history, any ambitious boy might reasonably hope to rise from a boot black to a millionaire, for there was ample room for the development and expansion of business. Competition in business, for the most part, was not keen. Moreover, if an ambitious man could not succeed in one line, there were many other undeveloped fields awaiting him. Or if chances were slim in one locality, he could easily move to another. The great undeveloped west offered almost unlimited opportunities in those days for the ambitious young business man.

What do we find today? How do the opportunities of the ambitious business man of 1928 compare with those of the sturdy hustler of 1828? In the first place the former faces an entirely different situation. He lives in a well developed country. He finds businesses of all kinds, in some cases overdeveloped, and well capitalized. To illustrate: Railroad development in America has reached its limit. Only in small, poor sections of the country can railroad lines be built, and it would require a larger capital to build lines in such sections. When this is done, therefore, it will have to be done by rich groups with ample capital at their disposal. Again the automobile industry has reached the point of marginal utility; it can be developed further only at a loss to the business interests—at the expense of profits. In fact the productive capacity of our automobile industry exceeds by far the demands of the market. The same is true of the textile, coal, steel, lumber and other industries. We are already producing or can easily produce as much of these commodities as the traffic will bear.

This is the age of mass production—of cartels, trusts, mergers, and gigantic combines. Buying and selling, retailing and wholesaling are being done more and more on the larger scale by means of chain stores. The order of the day in the business world is chain stores and nation-wide businesses of one kind or another. While this phase of business has not yet entered all fields of industry, the trend is a permanent part of the modern business world. Hence the field of the small business man has been limited; and competition among those who are thus forced to confine their businesses group economy on the profit basis is fallacious. This in the writer's judgment is impossible. Not only will a goodly number of Negro businesses fail under the profit system, but those that succeed will certainly not meet the needs of the masses of Negroes.

The Jews, despite their firm grip upon the business pulse of the nation, have their poor, unemployed and exploited. And in many cases Jews are exploited by Jews! The same is true of other racial groups Group economy (by which is meant racial economy) is no remedy for impoverished Jews, Negroes, Italians, Chinese, Americans or any one else. The problem here is not racial, but economic.

The Negro, for example, is not suffering merely from economic limitations within capitalism as a race, but he is suffering from all the limitations imposed on all workers under the system. The remedy for this condition is not a change in group control of business on a racial basis, but a fundamental change of ownership and distribution of products on the basis of the class interests of all workers regardless of race.

Although we cannot scrap the profit system overnight, it is certainly opportune to make a beginning in the direction of business for service in place of business for profits. The writer does not know any group in this world who should welcome this change more than Negroes. If ambitious Negroes wish to enter the business field, let them think of cooperative businesses. The present day need of Negroes is cooperative businesses. This type of business offers positions for our young ambitious men and women, and at the same time it offers the best means of meeting the sharp competition of large scale businesses operated by wealthy concerns.

ONE OF THE GIANTS

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March is the R. H. Boyd memorial month. Looking back at his colorful career, one involuntarily exclaims, "Men were giants in those days." Banker, publisher, civil and religious leader, business man and most of all organizer of the first Negro doll company, Boyd was a big man.

Success in this age is usually measured in dollars. Therefore the world has made much of what R. H. Boyd did in connection with the national Baptist convention, with the national Baptist publishing house, with the Nashville Globe, with the Citizens Savings Bank and Trust company. But to our mind his launching the Negro doll, the putting of an attainable ideal before the Negro child, is the key to this career and character. Had he not the mind to dream a dream and attain its fulfillment, to grow from the small beginning typified by a doll in a child's arms, and be a Negro all the while, rising despite handicaps, all these other material greatnesses would not have been his. He grew old in years, but he kept his youth in spirit. R. H. Boyd was such a man as the Negro race can well afford to revere.

NEGRO ACHIEVEMENT HOUR IS BROADCASTED

New York, N. Y., March.—By A. N. P. A.—Opportunity Magazine with Charles S. Johnson, editor, as Master of Ceremonies, sponsored the Negro Achievement Hour over Station

WABC of the Atlantic Broadcasting Company Thursday, March 22, 10:30 to 11:30 p. m. This is the ninth in a series of hours devoted to Negro Achievement arranged by "Who's Who In Colored America."

On this hour, Dr. Albert Barnes, founder and president of the Barnes Foundation, was the guest speaker. He will speak on African Art, the first time this subject has been offered to any radio audience.

Others appearing are Countee Cullen, Arna Bontemps, Helene Johnson, Gwendolyn Bennett, Aaron Douglass. Musical numbers included a violin selection by David Ault, the recently discovered Negro violinist of extraordinary talent, Alexander Gatewood, tenor, Miss Jesse Covington, and Mrs. Lyndon Hoffman-Caldwell, soloist, accompanied by Prof. Caldwell.

$50,000 GRANTED FOR SITE

Measure Is Expected To Pass House At Next Congress

$500,000.00 NEEDED

Special to Journal and Guide

Washington, D. C., June 6—The National memorial bill providing for the creation of a commission to secure plans and designs for and to erect a memorial building in Washington, as a tribute to the Negro's contribution to the achievements of America, passed in the Senate Tuesday, May 29.

The measure was introduced by Senator Curtis, of Kansas, on May 1, was favorably reported on May 16, and approved by the Senate on May 29. This was unusual quick action on a public bill appropriating funds. The sum of $50,000 is authorized to be appropriated. Senator Curtis was very much interested in the bill and used his best efforts for its passage. He was assisted by Senator Simeon D. Fess, of Ohio, who reported the bill from the committee. These two senators have consistently supported measures of particular interest to the race group.

A bill similar to the one passed by the Senate has been introduced in the House of Representatives by Mr. Will J. Taylor, of Tennessee, and has been favorably reported. Its passage at the December session has been assured the National Memorial Association, which instituted the memorial project and has worked consistently in support of it, by Representatives John Q. Tilson, of Connecticut, the majority leader; Bertrand H. Snell, of New York, chairman of the committee on rules; Will R. Wood, of Indiana, chairman of the committee on appropriations; Maurice H. Thatcher, of Kentucky; Theodore E. Burton, of Ohio; Hamilton Fish, of New York; Henry R. Rathbone, of Illinois, and many others.

Must Be Built By Subscription

The $50,000 appropriated by Congress would only go to defray necessary expense incidental to procuring plans and designs for the building, and to pay for the site.

It will be available only when $500,000 has been secured by the National Memorial Association from public subscription.

It is the purpose of the National Memorial Association to erect a beautiful building to depict the Negro's contribution to America in the military service, in art, invention, science, industry etc.—a fitting tribute to the Negro's contributions and achievements, and which would serve as an educational center giving inspiration and pride to the present and future generations that they may be inspired to follow the example of those who have aided in the advancement of the race and nation.

The building is to have an auditorium ample to house some 3,000 or 4,000 people. It is also to contain a hall of fame, art and music rooms, library and reading rooms, museum, statues, and tablets, which are proposed to commemorate the deeds American Negroes wrought for the perpetuation and advancement of the nation, which would embody the utilitarian, aesthetic, and reverential, thus meeting the monument building ideas of the age as well as serving the race in a useful way.

This building is to be built in the city of Washington, and it is expected that the 12,000,000 of colored people throughout the nation will subscribe these funds to the erection of this building.

Bill introduced by Senator Curtis, of Kansas; passed the Senate on May 29. 1928

Proctor Not in Political Race

Stalwart Brooklyn Pastor Delivers Great Sermon on "Sacrament of Genius"

Rev. Dr. Henry Hugh Proctor stated last Sunday that the mention of his name in connection with the vice-presidency on an independent ticket with Coxey was entirely without his authorization, and he knew nothing of the proposed mass meeting in Washington City for this purpose as was suggested in the New York Enquirer of Sunday.

An unusually large audience witnessed the literary and musical program Sunday night, in charge of Mrs. Lulu Edwards, assisted by the following artists from Manhattan: Miss Edith Robertson, Mr. Robert Douglass, Mr. J. Johnson, Miss Novella Pinder, Prof. and Mrs. Samuel Knight, Virginia Serenaders, who were accompanied by Mr. and Mrs. Thomas and other distinguished persons from that borough.

Following the program, Dr. Proctor gave the following address on "The Sacrament of Genius":

"Some time ago there came to Hampton Institute a group of students from Japan and they asked the Hampton students with whom they were in conference what they considered the chief genius of their race to be, economic or artistic, and the reply was artistic. Why, then, these Japanese students asked, does a school like this lay chief stress on the economic side of life To this there could be no answer.

"The chief genius of the colored race is artistic. It will be our contribution to the world to write poems, paint pictures, sing songs, act plays, etc. This is already recognized by the public. A recent writer in one of the New York dailies conceded that the only players who could hold an audience on Broadway during the dull season were colored players. In foreign countries the jealousy of the white players has reached such a pitch that they are pleading for the colored players to be sent out of the country.

"This artistic ability we have is a sacred gift. I call it a sacrament. A sacrament means two things. The first is a gift of God and the second is an implied pledge to use that gift for the glory of God. Ours is the sacrament of genius.

"The possession of these artistic gifts implies certain obligations. One is that of thorough fundamental preparation. I want every parent to see to it that his child has a thorough education, for some time he may be an artist. As such he can rise only in proportion to his fundamental training, just as the height of a tree is limited by the depth of its rooting.

"Another obligation is that of using this gift only for the highest purposes. Frederick Douglass, who had the gift of eloquence, would only use it after careful preparation and for some noble purpose. I wish my race might consecrate its genius so that it would sing no song, paint no picture, take part in no play, write no play that was not clean and helpful. Such a purpose would be of incalculable benefit to the world.

"But the highest of all art is the art of religion. It is the art of life. I want my race to continue to excel in that. Note how even Broadway calls for the spirituals. Is this not indicative of the heart hunger of the world? The popularity of Roland Hayes on both sides of the water is a still greater indication of our possibilities to use our genius to feed the hungry heart of the world.

"Let us thank God for our genius and use it only for His glory."

The pastor will speak next Sunday morning at 11 o'clock on "The Biggest Devil in Brooklyn" and at the evening hour there will be a debate on "Resolved, that the welfare of human society is dependent upon the maintenance of the double standard of morality between men and women." The affirmative will be sustained by Miss Edith Johnson and Mr. T. J. Bell and the negative by Mrs. W. R. Lawton and Mr. P. M. Thompson of the Crisis.

TRIBUNE
NEW ORLEANS, LA.

NOV 5 1928

'WHO'S WHO' TO GIVE FACTS ON NEGROES

Race's Leaders Endorse Volume Naming Prominent Members of Race

A book entitled "Who Is Who In Colored Louisiana" will be issued on or about December 15. It is being compiled by a committee of prominent negroes. The book is being supervised by J. D. Carr, Professor A. E. Perkins is editor in chief.

The purpose of the volume is to commemorate notable members of the negro race and tell of the race's progress in the state. The book has been endorsed by a number of negro leaders, among them J. S. Williams of Shreveport; Dr. J. S. Clark, president of Southern University; Bishop R. E. Jones. Bishop of M. E. Church; S. W. Green, grand chancellor of Knights of Pythias; W. L. Cohen, president of People's Insurance company; A. L. Moss, president of Geddes and Moss Undertaking company; Dr. L. T. Burbridge, president of Louisiana Industrial Insurance company; Dr. Rivers Fredericks, surgeon specialist; and Alice Dunbar Nelson, weekly contributor to the Negro Associated Press, and widow of the late poet Paul Lawrence Dunbar.

PROF'S. PROTEST ELIMINATES RACE INSULT FROM REGENT BOOK

NEW YORK, Nov. 2—A slur against the Negro is to be removed from a recently published book, following a vigorous protest made by Prof. G. David Houston, principal of the Technical High School in Washington, according to a report to the National Association for the Advancement of Colored People by Neval H. Thomas, president of the Washington Branch. Prof. Houston's protest, writes Mr. Thomas, "brought the Washington representative to the school at once with a promise to call in the book, have the insult eliminated, and a sharp letter sent to the writer."

The book in question is "The Pilgrim's Progress to Culture," distributed by the Grolier Society in which occurs the following sentence: "most people born with a tongue between their teeth know how to talk more or less, but between talk and conversation there is a much difference as between the beating of a nigger's tom-tom and a fantastic on the piano by a Paderewski."

Prof. Houston, on receiving the book, promptly write that he was calling this matter to the attention of the N. A. A. C. P., and added:

"You will not, perhaps, sustain any appreciable financial loss from such resentment as the colored people may manifest, but you will learn that in this day of social unrest colored people are learning how to feel and resent insults."

The Money End And The Paper End

We are crossing the ferry and a white man takes the fares and gives a slip of paper as receipt. A few feet away a Negro is collecting the receipt slips. White man collecting the money and Negro collecting the paper. In other words, the white man was on the "money end" of the transaction and the Negro was on the "paper end." The scheme was thought out by the transportation officials who know that we cannot always tell what is going to happen. In order to be sure that the money stays in the hands of white men the "money end" was given to a white man. The Negro need not think strange of this procedure. Negroes do not have any stock in the ferry company and the "paper end" is all that he can expect. The white man owns the entire concern and it is fitting that he should hold the "money end." When we find a Negro on the "paper end" of things it is not alway a case of color; sometimes it is a case of a Negro not owning stock in the business. Just how long the Negro stays on the "paper end" of things is a matter which the Negro may in a large measure decide; certainly it will be until he pays the price of some stock. In proportion as the Negro saves and wisely invests his earnings, he will gradually get a hold of the "money end" of things. The "money end" is always calling, but it calls for those who have some stock and therefore some money. "Mr. Spend-it-all," prepare for the "paper end" of every worthwhile transaction.

Racial Consciousness - 1928

Leaders Score Nation's Silence On Fanning Fires of Prejudice

Accuse Republicans and Democrats of Permitting Blackening of Negroes in Campaign — Fail to Ask for Equality With Whites

Calling upon America to repudiate the insults handed one-tenth of her citizens through the daily press by the major political parties, an appeal signed by prominent men throughout the nation was issued here Friday through the National Association for the Advancement of Colored People.

The document follows the lead of a similar one circulated ten days ago by scores of white Southern leaders who protested the injection of the race issue in politics.

With the signers drawn from the highest places in the church, the press, social service groups, fraternal bodies, and the colleges, it warns of the blight resting upon America as long as the appeal to racial prejudice can be made successfully. Prominent among the signatures to the petition are those of Robert R. Moton, principal of Tuskegee Institute; W. E. B. DuBois, editor of the Crisis Magazine; Ferdinand Q. Morton, Civil Service Commissioner, and C. C Spaulding, president of the North Carolina Mutual Insurance Company.

Not Asking Equality

The petition makes a simple plea for human rights and asks the nation to speak out against the practice of Republicans and Democrats who hurl the firebrands of animosity over America through the press, platform and radio. It says, in part:

"Do not misunderstand us. We are not asking equality where there is no equality. We are not demanding or even discussing purely social intermingling. We have not the slightest desire for intermarriage between the races.

"We frankly recognize that the aftermath of slavery must involve long years of poverty, crime and contempt; for all of this that the past has brought and the present gives we have paid in good-temper, quiet work and unfaltering faith. But we do solemnly affirm that, in a civilized land and in a Christian culture and among increasingly intelligent people, somewhere and sometime, limits must be put to race disparagement and separation and to compaigns of racial calumny which seek to set twelve million human beings outside the pale of ordinary humanity."

Campaign leaders are accused of permitting, without protest, the assertions that "color and race constitute an imputation of guilt and crime." Partisans in the North, South, East and West, it is charged, have declared:

1. That Negro voters should not be appealed to or their support welcomed by the advocates of just causes.

2. That colored persons should not hold public office, no matter what their character may be nor how well they do their work nor how competently they satisfy their constituents.

3. That the contact of white people and black people in government, in business, and in daily life, in common effort and co-operation, calls for explanation and apology.

4. That the honesty and integrity of party organization depend on the complete removal of all Negroes from voice and authority.

5. That the appointment of a public official is an act which concerns only white citizens, and that colored citizens should have neither voice nor consideration in such appointments.

SEE DANGER IN RACE RANCOR

Appeal To Conscience Of America To End Bitterness

SIGNED BY LEADERS

New York, Oct. 31—Deploring the injection of race prejudice in the Presidential Campaign by both Republican and Democratic Parties, a group of race leaders of the country through the National Association for the Advancement of Colored People, make an appeal to the American people to cease the fomenting of interracial strife through resort to this base issue.

"The emphasis of racial contempt and hatred which is being made in this campaign is an appeal to the lowest and most primitive of human motives," the protest states, "and as long as this appeal successfully can be made there is for this land no real peace, no sincere religion, no national unity, no social progress even in matters far removed from racial controversy."

"Much has been said and rightly of the danger in a republic like ours of making sincere religious belief a matter of political controversy and of diverting public attention from great questions of public policy to petty matters of private life," the protestants continue. But bad as religious hatred and evil personal gossip are, they lack the seeds of evil and disaster that lie in unrestrained appeal to race prejudice.

Not Asking Equality

"Do not misunderstand us," the statement continues. "We are not asking equality where there is no equality. We are not demanding or even discussing purely social intermingling. We have not the slightest desire for intermarriage between the races. We frankly recognize that the aftermath of slavery must involve long years of poverty, crime and contempt; for all that the past has brought and the present gives we have paid in good temper, quiet work and unfaltering faith.

"But we do solemnly affirm that in a civilized land and in a Christian culture and among increasingly intelligent people, somewhere and some time, limits must be put to race disparagement and separation and to campaigns of racial calumny which seek to set twelve million human beings outside the pale of ordinary humanity.

"We believe this nation and every part of it must come to admit that the gradual disappearance of inequalities between racial groups and the gradual softening of prejudice and hatred is a sign of advance and not of retrogression, and should be hailed as such by all decent folk; and we think it monstrous to wage a political campaign in which the fading and softening of racial animosity and the increase of cooperation can be held up to the nation as a fault and not as a virtue.

Ancient Political Trickery

"We do not believe the majority of the white people, whether North or South, believe in the necessity or the truth of the assertions current in this campaign; but we are astonished to see the number of persons who are whipped into silence in the presence of such obvious and ancient political trickery.

"You cannot set the requirements of political honesty and intelligence too high to gain our consent. We have absolutely no quarrel with standards of ability and character which will bring to public office in America the very highest type of public servant. We are more troubled over political dishonesty among black folks than you are among white. We are not seeking political domination. But on the other hand, it is too late for us to submit to political slavery and we most earnestly protest against the unchallenged assumption that every American Negro is dishonest and incompetent and that color in itself is a crime.

"Can we not as a Nation assert that the constitution is the law of the land and that the Thirteenth, Fourteenth, Fifteenth and Nineteenth Amendments, as well as the Eighteenth, are still valid; that it is not a crime for a colored man to vote if he meets the legal requirements; that it is not a crime to appoint a colored man to office unless he is incompetent; that in this modern world of necessarily increasing human contact it is inevitable that persons of different races work together in private and public service; that this contact is not wrong unless the persons are unable to do their work properly or unless their helpful cooperation is proven impossible?"

Against Racial Hatred

The statement concludes by saying: "We are asking, therefore, in this appeal, for a public repudiation of this campaign of racial hatred. Silence and whispering in this case are worse than in matters of personal character and religion."

Among the signers of the appeal are Dr. R. R. Moton, principal of Tuskegee Institute, Alabama; Dr. W. E. B. DuBois, editor of the Crisis Magazine; Dr. Mordecai W. Johnson, president of Howard University; Bishop George C. Clement of the A. M. E Zion Church; Ferdinand Q. Morton, member of the New York City Civil Service Commission; Alderman Fred R. Moore, editor of the New York Age; C. C. Spaulding, president of the North Carolina Mutual Insurance Company; James Weldon Johnson, secretary of the National Association for the Advancement of Colored People; Eugene K. Jones, secretary of the National Urban League; Bishop Reverdy C. Ransom of the A. M. E. Church; Channing H. Tobias, secretary of the International Committee of the Y. M. C. A.; William H. Lewis, former Assistant United States Attorney General; Municipal Judge Albert B. George of Chicago; S. W. Green, Supreme Chancellor of the Negro Knights of Pythias; Bishop Robert E. Jones of the Methodist Episcopal Church, and L. K. Williams, president of the National Baptist Convention; P. B. Young, editor Norfolk Journal and Guide, and J. Thomas Newsome, lawyer, and editor Newport News Star.

Harlem's White Number Kings

We wonder if some day and in some way colored people will not cease being slaves for white people. In slavery days they could not help themselves. Today, however, whenever a get-rich quick promoter, a bootlegger or gambler wants to ply his trade and "get away with it," he goes to the colored community. There he can practice his profession with impunity, enslave his subjects "pay off," make a fortune and later shake the dust of the prostrate community off his feet, to live happy forever afterward among the elect and wealthy of his own race. Thus it is that white number bankers have almost supplanted the colored number bankers of a short time ago in Harlem. Now their runners and their players and their weakened colored rivals are going to jail regularly and generally. The white bankers however, almost without exception get off through "influence" and the technicalities of the law which they invoke. We call the attention of Magistrate McAdoo to this serious situation. The white number bankers are fleecing Harlem, degrading it and pauperizing it as it has never been fleeced before. These are the ones who are manufacturing over night, thugs and criminals out of the youthful colored population. Help, Help!! Mr. McAdoo!

Spelman College Observes National Achievement Week

National Negro Achievement Week is being observed at Spelman College by chapel exercises each morning, emphasizing contributions which Negroes have made to civilization.

Monday morning, November 12, Miss Georgiana A. Gollock, of London, former joint editor of the International Review of Missions and author of "Sons of Africa," and other books, introduced the

program of the week with a discussion of the development of Negro culture in Africa and in America. Miss Gollock has been closely associated with work in Africa for many years and is an authority on the whole range of Negro civilizatoin. She concluded her talk by drawing from general Negro history lessons of inspiration and of practical value to her audience. 11-13-28

Tuesday morning Miss Anna Cooke, who has come from Oberlin College to the faculty at Spelman this year, read selections from Negro poets. Miss Cooke is an excellent reader, and she added not only to the repertoire of the students but to their appreciation of Countee Cullen, Paul Laurence Dunbar, Georgia Douglas Johnson, Langston Hughes and other favorite authors.

Mr. Martin Dow, of the Atlanta School of Social Work, spoke briefly Wednesday morning on the work of American Negroes in Africa, particularly n Liberia. Mr. Dow is a native African, a scholar who has studied in England and America as well as Africa, and who has gained from residence on three continents an unbiased view of conditions and a mountain top vision of the cultural possibilities of his race. His hearers were especially interested in his account of the founding of the Republic of Liberia and the rapid progress which has been made there in spite of seemingly insurmountable difficulties.

The chapel service Thursday morning was under the directon of Professor Kemper Harrold, head of the music department at Spelman College and Morehouse College. The program consisted of:

Organ Prelude—Deep River, Negro spiritual, arranged by Kemper Harreld.

Piano Solo—Barcarole, by R. Nathaniel Dett, played by Rebecca Duhart.

Violin Solo—Nobody Knows the Trouble I See, by Clarence Cameron White, played by John Hervey Wheeler.

Piano Solo—Demande et Reponse, by Coleridge Taylor, played by Josephine Harreld.

Baritone Solo with Piano Accompaniment—Somebody's Knocking at Your Door, by R. Nathaniel Dett, sung by Louis Gilbert, accompanied by Irene Dobbs.

Paino Solo—Song of the Shrine, by R. Nathaniel Dett, played by Irene Dobbs.

Chorus—King Jesus is A-Listening All Day Long, by William Dawson, sung by members of the joint Spleman-Morehouse chorus.

Friday morning the speaker will be Mr. W. T. B. Williams, dean Tuskegee Institute.

The public is cordially invited to the vesper service at Sisters chapel, Spelman College, Sunday, November 18, at 3 o'clock. Rev. Howard B. Thurman will preach.

Racial Consciousness – 1928

MR. DAVIS DISSENTS.

THE August number of The Crisis carries an article entitled "Our Negro Intellectuals" by Mr. Allison Davis, a critic who sees perils, disaster and worse in present day outputs of our literary intelligentsia aided and abetted by such much heralded and graphic illustrators and artists as Miguel Covarrubias, Winold Reiss, Aaron Douglas and Richard Bruce. Mr. Davis gives vent to his spleen and brimstone to his ire by directing his caustic criticisms and concentrating his fire upon those twin hardboiled imps of satire, irony and ridicule and purveyors of some startling truths about Africo-Americans, Afro-Americans, Negroes, Colored people, or race men, and, which pastime seems to have stirred Mr. Davis to the depths and inspired him to scale the heights in defense of the finer sensibilities, scruples, and tastes of our injured bourgeosie abashed, chagrined, smarting under the lash of these ruffianly, unregenerate and unrefined outspoken critics, George Schuyler and Eugene Gordon. These two culprits and assassins of our culture are capable of taking care of themselves without vanguards of apologists. Likewise will the other members of the company of poets and writers banned and panned by Mr. Davis, inclusive of Van Vetchen, James Weldon Johnson, Langston Hughes, Claude McKay, Countee Cullen, Dr. Fisher, Carl Van Doren, and others defend themselves. But it seems to us Mr. Davis is barking up the wrong tree. While some of his criticisms are true and regrettable the most of it is trite and misdirected and misses the mark by criticising the writers and artists rather than placing the blame where it properly belongs, on the shoulders of the publishers of the two leading Negro monthly magazines that have foisted upon the race these types of authors and artists, encouraged them by hanging up and awarding prizes annually for the doggrel, smut and racial slush against which Mr. Davis disclaims and complains.

It has been claimed that these two periodicles, having the ear of publishers, the critics, the public and a monopoly of the only field open to the output of Negro authors, have used the advantages they have enjoyed to discriminate against the field of our really great poets, authors and writers and to cater to cliques fostered by the two respective organizations they represent, but supported by the public.

There is no dearth of well written and composed poems, stories and articles of high order and in keeping with the best literary standards of regularity, but they have no chance to get into the columns of our two arbitrary magazines.

So after all, the agencies which have fostered the jazz type of literary artists, sponsored them, presented them, coddled them and seek to perpetuate them, while many a literary flower is "born to blush unseen and waste its fragrance on the desert air" should be blamed. The kind of authors we have are the kind our leaders desire. Mr. Davis summarizes the whole matter when he says: "Our Intellectuals, then, both those in literature and those in race criticisms, have capitalized the sensational aspects of Negro life, at the expense of general truth and sound judgment." If this is true the self-appointed monitors of Negro literature are to be blamed. We must rescue the fine arts from cliques and guardians and let it develop fully and freely without hinderance, restriction and restraint of its merits.

CAN A NEGRO BE INSULTED?

By H. S. MURPHY.

I am stopping a certain Atlanta daily paper from coming into my home. I am clothed and in my right mind. I know I shall be somewhat inconvenienced in counting the number of times that certain white writers make me wonder whether we are not closer to that period in human existence known as the monkey stage than we realize, yet I can forego that pleasure to have the greater pleasure of uninjured self-respect.

I have four children, and I want them to know that inferior men often occupy superior positions in this life—so great are the inequalities among men, but they so frequently have no choice in many matters that they have abundant opportunity to learn that fact without accepting the repeated insults of one white daily when there are two other daily papers in Atlanta.

I want those four babies to know that when they print scareheads about Ben Davis and his political activities they don't care half so much about Mr. Davis as they do about fourteen-months-old H. S. Murphy, Jr., and the millions of other little sons and daughters of yours and mine who must be cursed with the knowledge that a group of men inferior to them have the privilege of limiting their self-expression. Any man with a prejudiced mind is an inferior man because mind is the only true measure of the man.

Now, people, don't mistake me. I am a product of the Southern South, but I know that character and a sense of humor, coupled with a personality aggressive for the right can win the respect of ANY man. But this character, this personality must be present.

A case in point. A certain social worker with an engaging blackness of face which bespeaks character, intelligence and good humor went into an auto show room with his seventy-year-old father-in-law to look at a new car. He was met with the query. "What do you boys want?"

"O, nothing," he replied, and they turned to go. As he was about to pass out the insulting salesman found out that they wanted to see their latest model, and immediately got busy.

"Never mind," says this engaging social worker, "when we 'boys' are twenty-one we shall come back."

That social worker was then riding in an old model of the same car. He has been repeatedly called on the phone by that salesman trying to make that sale, but his reply always is "I am not yet twenty-one."

Now that salesman is not so obtuse as some people who run newspapers in Atlanta. He has learned his lesson. He KNOWS that lots of people manufacture different kinds of autos. Do YOU know it?

But the women, God bless 'em, are showing that they CAN be insulted, and they are getting these obtuse insurance agents and department store salesmen "told" every day that "the female of the species is deadlier than the male" in killing insults.

A case in point here. A few days ago a white salesman called up the wife of a young colored business man. This salesman had evidently gone out of his way to find out her given name, for he called her by it over the telephone saying, "Mary, this is Mr. Jones, of the Speed Car Company."

"I have decided not to buy," 'Mary' replied, and hastened to dress and go down to his business house to state that she would take neither the insult nor the car. When she reached the show rooms he was disgustingly profuse in saying "Mrs.' to both 'Mary' and her mother.

No Negro will submit to insult who has a calm, cool, collected poise at his command in any emergency. But this poise is born only of an intelligence which finds expression in the thing we call personality. But having it, an insulted man immediately assumes a position superior to the ignoramus who would insult him and is invariably victor, even if he has to follow a policy of non-co-operation with others since his own group shows little tendency to throw off insult by co-operation among themselves.

CHARGE UPPER CLASS DRAINS THE MASSES

Society Women Are Denounced

New York.—Prof. Allison Davis of Hampton institute charges the newly developed upper classes with the exploitation and demoralization of their people. Under the title, "The Negro's Deserts His People," Prof. Davis writes in the January Plain Talk as follows:

"Briefly, the [illegible] class are to exploit and drain the masses for all they are worth, to draw apart from them physically and socially, to build a light-skinned world of its own and to ape the white world in luxury and amusement. This class will very kindly [illegible] such an article as this because it plays into the hands of the whites by disparaging the cultured and intelligent Negro. Any honest and progressive criticism, however, must recognize, first, the danger of our unproductive upper class. It is of no importance whether the worth of its members is discredited before white people or not; they are of no value to the masses and the best interests of the Race demand that they be refashioned or cast off."

BITTER IN DECRYING COLLEGE PRESIDENTS

Prof. Davis speaks particularly of the mass of lawyers, doctors, school teachers, real estate sharpers, business men and society women whose contribution is limited to fur coats, Packards, armchair solutions of the race problem, football classics and fraternity dances. I am saying in just half a century they have got[illegible] the tragedy of the masses [illegible] "For our doctors, medicine is the shortest and surest route to money and social position. Our young physicians get their start by prescribing dope and nostrums for the slum people, taking their money with no serious effort to help them. The free clinics and wards of our hospitals are butcher shops, where frankly cynical young doctors nurse their contempt for the poor and diseased [illegible] have set up for the youth are the most pernicious influence in our life eager students. The second group [illegible] heads of land-grant 'colleges,' administrators and our fraternal [illegible] are the chief offenders in the white South. College presidents, with a tragic ironic exception, would be [illegible] few notable exceptions, [illegible] jokes if they were not exerting so [illegible] influence upon our [illegible] today.

"Let us analyze this upper class in some detail. Our school and college [illegible] are the trating a [illegible] are heads [illegible] of a hopeful and energetic [illegible] ramuses or clever politicians [illegible] take their instructions from the [illegible] e state officials. One of the great [illegible] ic ironies of our life is the spec- [illegible] y are, almost without exception, [illegible] h in the hands of these 'edu- [illegible] rs.' Of the fraternals there is [illegible] need to speak. They are the [illegible] t shell game of the South, as [illegible] endous a money-making hoax as [illegible] Klan [illegible]

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ANY man. But this character, this personality must be present. A certain so-called case in point. A certain social worker with an engaging

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New York.—Prof. Allison Davis of Hampton Institute charges the Lewisburg developed upper class, with the exploitation and demoralization of their people. Under the title, "The Negro People," Prof. Davis in Talk asserts that the ideals they have set up for the youth are the most pernicious influence in our life today.

"Let us analyze this upper class in some detail. Our school and college administrators and our fraternal heads are the chief offenders in the South. College presidents, with a few notable exceptions, would be jokes if they were not exerting so harmful an influence upon our younger generation. One class of such presidents run colleges as a good business proposition to fill the members' own pockets. They are perpetrating an intellectual crime upon eager students. The second group are heads of land-grant 'colleges,' They are, almost without exception, ignoramuses or clever politicians who take their instructions from the white state officials. One of the great tragic ironies of our life is the spectacle of a hopeful and energetic youth in the hands of these 'educators.' Of the fraternals there is no need to speak. They are the great shell game of the South, as stupendous a money-making hoax as the Klan.

"For our doctors, medicine is the shortest and surest route to money and social position. Our young physicians get their start by prescribing dope and nostrums for the slum people, taking their money with no serious effort to help them. The free clinics and wards of our hospitals are butcher shops, where frankly cynical young doctors nurse their contempt for the poor and diseased blacks. Not even the assurance of financial success can lure our physicians from the large cities to the

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Race

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service of the millions of people in the South who are without hospital or medical service. In the most progressive southern state, North Carolina, 84 per cent of the children are today delivered by midwives.

LAWYERS AND REALTORS TARGETS OF ATTACK

"The slogan of the average lawyer is 'Get all they have.' He lives on the ignorance of the common man, frightening him by the bugaboo of the law into paying out his last cent. The largest share of his spoils comes from the settlement of estates. Since our people, especially of the poor and rural classes, are likely to make no wills, the fear of the lawyer as an executor is proverbial throughout the South.

"The real estate operator, in connivance with his white employer, has succeeded in making his people pay the highest prices for the least desirable property, thereby forcing their living wage still further down. He is the most unabashed of all those who exploit his people. He has done nothing to improve their credit and everything to betray them to the white sharper. In the rural districts he is frankly a buccaneer and, in the popular fancy, an ogre. It is added proof of the perseverance of the Negro that he has obtained a home in spite of his real estate agent.

"The Negro has been a race damned in its leaders since the days when the overseer demoralized any group loyalty by giving his favor to the treacherous."

The Negro Forward Movement

A MOVEMENT promising a distinct benefit to this community was inaugurated last week under auspices of a group of business, professional and religious leaders. It takes the formal name of "The Negro Forward Movement," and as is implied in the name, its purpose is to forward the interests of the local race group in particular and of the community in general.

The movement is born of the conviction held by its sponsors that the colored people of Norfolk need to learn more about one another, to acquire more of that "get-together-pull-together" spirit; that they need to be aroused to view their economic status as a minority and less privileged group with a concern that will tend to stimulate their general advancement. Specifically, the movement is designed to bring representative citizens of the race of all classes together at stated intervals for the purpose of a free and frank exchange of views on economic conditions that bear most emphatically upon Negro life. The sponsors of the movement are also actuated by the further conviction that through practical and systematic educational methods the interest in and confidence among themselves necessary to alleviate many of the economic disabilities which they now suffer can be fostered among the local colored citizens. It is the aim of The Negro Forward Movement to seek to create a spirit of contagious helpfulness one toward another in all worthwhile endeavors of the race. It is believed that conditions here relating particularly to the group will experience a marked improvement when a greater racial respect, confidence, forbearance and interest have been wholesomely fostered. And to foster just those virtues is the aim of The Negro Forward Movement.

It is a movement of much promise, and is certainly born at a needy time. But whether the desired result will eventuate in it depends largely upon the kind of tact and foresight exercised in its further development. If it is to avert premature death it must not seek to be an all-inclusive movement, but should confine itself to its primary purpose which is to promote the economic betterment of our masses As we understand it, and we trust that we understand it correctly, The Negro Forward Movement is not to be misconstrued as a community grievance committee set up to hear various sectional complaints and personal inuendoes. It is a forward movement, with emphasis on the word "forward." There is to be no looking backward. Let all of our people here get into this movement and go forward.

SOUTHERNERS PROTESTRAISING OF RACE ISSUE

Plead That Good Will Be Not Sacrificed To Passing Political Interests

Special to Journal and Guide

Atlanta, Ga., Oct. 25—Protesting against the injection of the race question into the present political campaign, forty-six outstanding Southern men and women have given to the press a statement characterizing appeals to race prejudice as "irrelevant and dangerous," and calling upon the people of the South to "discountenance such appeals to the end that the gains of recent years in interracial good will and understanding may not be sacrificed to the passing interests of a political campaign." The statement is signed by supporters of both the presidential candidates and calls attention to the fact that, in the judgment of the signers, both sides in the present campaign have been guilty of "reopening the healing wounds of bitterness and hate."

Among the signers are the editors of several great daily papers, the presidents of a number of colleges, Episcopal and Methodist bishops, outstanding lawyers, business men of large affairs, and women conspicuous for leadership in their respective groups.

The Statement

The statement follows, together with the names of the signers:

"The undersigned citizens of the South, some of them supporters of the one presidential candidate and some of the other, desire unitedly to voice this public protest against the injection of the race question into the present political campaign. Had either political group alone been responsible for raising this subject, we would hesitate to make this statement, lest it be thought partisan. But it is being raised by partisans of both sides, who, for the purpose of driving voters into their respective camps, are, in our judgment, reopening the healing wounds of bitterness and hate.

"We believe these appeals are both irrelevant and dangerous. It is our hope that no one will be deterred by them from calmly considering the real issues and voting his honest convictions; and certainly that no one will allow them to inflame his mind with antagonism toward our Negro neighbors, who too long have been pawns in the game of politics. Any attempt to influence men and women with an issue so untimely is unworthy of the white man and unjust to all. If taken seriously, it is the sowing of dragon's teeth of which future generations must reap the harvest.

"Happily, we believe it will not be taken seriously. We believe our citizenship is too intelligent and too fair-minded thus to sacrifice the cause of interracial peace and progress. We therefore call upon the leadership of the South—the pulpit, the press, the platform—and upon every right-thinking man and woman among us to disclaim, discourage and discountenance such appeals to prejudice and fear, to the end that the gains of recent years in interracial good will and understanding may not be sacrificed to the passing interests of a political campaign."

Signers By States

Alabama—Dr. Dunbar H. Ogden, Mobile; E. G. Rickarby, Mobile; Dr. H. M. Edmonds, Birmingham; Mrs. J. H. Moody, Athens.

Georgia—Robert C. Alston, Atlanta; Robert L. Foreman, Atlanta; Dr. Plato T. Durham, Atlanta; E. Marvin Underwood, Atlanta; Louie D. Newton, Atlanta; Bishop F. F. Reese, Savannah; Bishop W. B. Beauchamp, Atlanta.

Kentucky—Judge Robert Bingam, Louisville; Mrs. Atwood Martin, Louisville; Col. P. H. Callahan, Louisville; Mrs. Helm Bruce, Louisville.

Mississippi—Dr. D. M. Key, Jackson; Bishop T. D. Bratton, Jackson

North Carolina—Dr. Howard W. Odum, Chapel Hill; Mrs. T. W. Bickett, Raleigh; Dr. W. P. Few, Durham; Dr. W. C. Jackson, Greensboro; E. P Wharton, Greensboro; Col. Henry N Fries, Winston-Salem; Dr. W. L. Poteat, Wake Forest; J. B. Ivey, Charlotte; Gilbert T. Stephenson, Raleigh; J. G. Hanes, Winston-Salem.

South Carolina—Walter B. Wilbur Charleston; Dr. W. J. McGlothlin, Greenville; Dr. E. C. Watson, Columbia; Bishop K. G. Finlay, Columbia; Dr. H. N. Snyder, Spartanburg; C. W. Coker, Hartsville.

Tennessee—Dr. J. H. Kirkland, Nashville; Dr. James I. Vance, Nashville; Dr. John L. Hill, Nashville; Dr. J. D. Blanton, Nashville; Geo. F. Milton, Chattanooga; Dr. C. B. Wilmer, Sewanee.

Texas—Geo. B. Dealey, Dallas; A. S. Cleveland, Houston; Dr. George W. Truett, Dallas.

Virginia—Dr. A. E. Alderman, Charlottesville; Dr. R. E. Blackwell, Ashland; Dr. James H. Dillard, Charlottesville; John Stewart Bryan, Richmond.

BUSINESS SUCCESS DEPENDS ON US

It is about time for Negro business to look itself in the face without apology. It has gone about long enough making others its excuse. Eventually we Negroes will have to lift ourselves out of our disabilities and we might as well begin now. It is our habit to say we would get ahead much faster if we were not handicapped by so large a percentage of illiterates. Untrained persons do not have the possibilities of the trained, and in a measure the "Can't" type among us hurts us. Whether untrained because they have not the capacity to learn, or have not had the chance, they are dull tools. But we have sympathy and infinitely more hope for them, than for those who know what to do but deliberately set false ideals ahead of service.

On every side the trained man sees the wheels by which the world moves ahead. Their movements are no mystery to him. Yet many a one greets the public with only a part of the cordiality that custom requires, gives less than one hundred per cent of what he has been trained to do and counts on his patrons' ignorance to hide his short-change tactics. We repeat, that trained man who withholds the least part of what he knows is good to do, is a greater offender against the Negro race, than the poor stupid who "can't."

The world's leaders have given their formula of success and it is always the same. No mystery, no trick beyond the reach of any of us. We need not look around for new heights never before tried. On every side within easy reach is opportunity. What we need is persistence in what we undertake, intelligent observation of the new things which come into view with each step we advance, a strong determination to keep everlastingly at it.

Appeal of Jingo Negro Organization Serves Interests of the Bosses

In an announcement issued yesterday the National Association for the Advancement of Colored People appeals against the injection of race prejudice in the presidential campaign by both the republican and democratic parties. The article is not a genuine demand for racial and social equality, but is a half-hearted attempt by petty bourgeois Negro elements and a licking of the boots of the politicians of the major political parties.

The appeal is in part as follows:

"The emphasis of racial contempt and hatred which is being made in this campaign is an appeal to the lowest and most primitive of human motives, and as long as this appeal successfully can be made there is for this land no real peace, no sincere religion, no national unity, no social progress even in matters far removed from racial controversy. Do not misunderstand us, we are not asking equality where there is no equality. We are not demanding or even discussing purely social intermingling. We have not the slightest desire for intermarriage between races." Here is is clearly shown that the authors do not want equality, where there is no equality, and where is inequality so prevalent but in the south? In just so many words they say that they do not advocate equality in the south.

The appeal is signed by such reactionaries as Dr. R. R. Moton, principal of Tuskegee Institute, Alabama; Dr. W. E. B. DuBois, editor of the Crisis Magazine; Dr. Mordecai W. Johnson, president of Howard University; Ferdinand Q. Morton, member of the New York City Civil Service Commission; Alderman Fred R. Moore, editor of the New York Age; James Weldon Johnson, secretary of the National Association for the Advancement of Colored People; Eugene K. Jones, secretary of the National Urban League.

Racial Consciousness - 1928

UNITED WE STAND—DIVIDED WE FALL

THE MOTTO quoted above has been taken for the State of of Kentucky. It is, at present, very applicable to the affairs of the Negro race, in political, commercial and economical matters, throughout these United States. Had the Negroes been united for the best interests of their race in New York and Missouri, our race would easily have been represented in the next Congress by three colored members. Had the race been united in this city along lines for the promotion of Negro enterprises, the Commercial store at 6th and Walnut would never have touched the wall. "Tis true 'tis pity and pity is, 'tis true." We are prone to disregard the obligations we owe each other in particular and our race in general. Thank God, our skirts are clean, we have stood four-square to all the winds that blow, we have suffered the slings and arrows of outrageous fortune." Our head is bloody but not bowed. We have eaten the bitter bread of neglect and sorrow, but, with God's help we intend to march on our course, mapped out by the Deity himself, let the end be what it may.

The Louisville News stands but for one thing—the uplift of the Negro, and his recognition as a man, a soldier, a citizen entitled to all the rights of man.

We are not mercenary. Our enemies know we could have made money by falling down and worshipping the golden calf. We preferred to walk a highway of our own and keep the company of our self-respect. This was a loss of money, but a gain of race advancement. Only a few days ago, the representative of a nationial white insurance company, called upon us and gave evidence that he had full powers to negotiate with us to secure, at any price, our support and endorsement of his company as against the colored insurance company, and he was bold enough to say that Negroes prefer to give their money to white people, but are held back, in some cases by the Negro press.

Racial Consciousness - 1928

The Year in Review

By J. A. G. LuValle

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Banking and Commerce

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The National Benefit Life Insurance Company, of Washington, reports resources of $5,839,198.62; insurance in force amounting to $73,897,069.00; of the assets $513,863.85 is listed as cash and the company declared a ten per cent dividend on its capital stock of $250,000, which gave $25,000 to its stockholders. It is 31 years old.

The winning of the suit by the heirs of sixteen members of the old Mutual Benevolent Association, of Washington, D.C., involving property valued at $2,000,000 was a notable feature of 1928. This property is located in Washington and represents an original investment of $5,000, the purchase price of a plot of ground for a cemetery in 1870. Fifty heirs [illegible] will participate in returns when this property is sold and the estate settled.

The death of Geo. W. Buckner, manager of the Peoples Finance Corporation of St. Louis slowed down the affairs of the corporation for a while, but his assistant was made manager at their fall meeting and the corporation is moving on its steady way. It is housed in a five-story building of its own.

In Education

Much local interest centers around Howard University because of several features held up there. The dedication and opening of the new medical building and complete renovation of the old medical building at a cost of $500,000 marked a big step forward in education.

The Julius Rosenwald Fund gave Howard University $80,000 this year to cover a five-year period of expense for Dr. Ernest E. Just to continue his research in biology and the use of the ultra violet x-ray in modifying development. Dr. Just will spend much of this time in Italy.

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The Catholic Church is making headway among Negroes.

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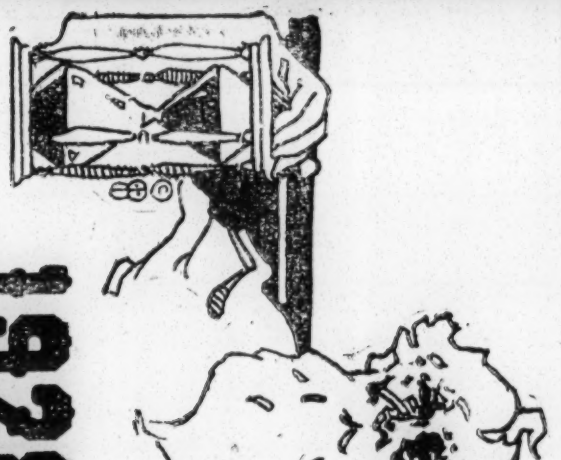

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Dr. Samuel James Johnson, secretary-treasurer of the Church Extension Board of the A.M.E. Church, with headquarters in Washington, passed away shortly after the general conference.

Rev. C. S. Whitted, of Philadelphia, secretary of the Ministers Brotherhood of the A.M.E. Zion Church.

Dr. Edward Davis Williston, member of the faculty of Howard University, His funeral was held in the chapel at Howard.

Dr. Winfield Scott Montgomery, formerly assistant superintendent of schools of the District of Columbia, passed away in September.

Rev. Oscar L. Mitchell, for 34 years the rector of St. Mary's Episcopal Church, died in October.

Mrs. Rose Ward Hunt, known as "Pinkey," the slave girl, sold in Henry Ward Beecher's church in Philadelphia, passed away at the age of 77, in Washington in October.

Bishop J. Albert Johnson, of the A.M.E. Church, recently assigned to the 14th Episcopal district comprising Kentucky and Tennessee, died at his home in Philadelphia in November.

Rev. James E. Willis, pastor of Vermont Avenue Baptist Church, of Washington, died the day after Christmas. His church had the largest membership in Washington.

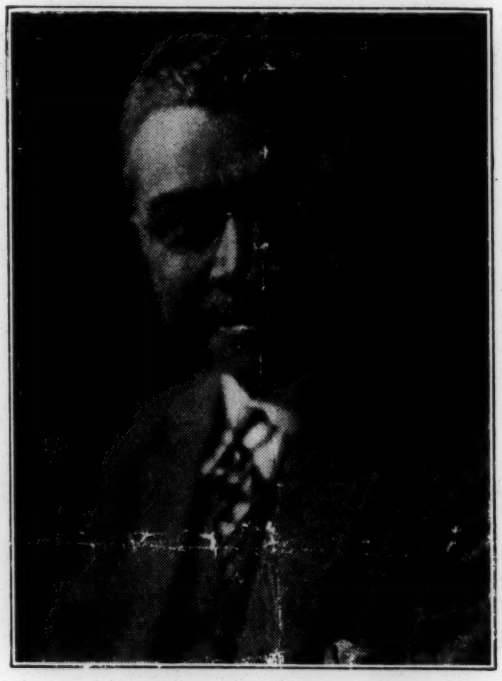
THE AFRAMERICAN ACADEMY

Messenger
January, 1928
New York, N.Y.

Racial Consciousness - 1928

ALBON LEWIS HOLSEY

Mr. Holsey has achieved great prominence because of his successful efforts toward making the National Negro Business League businesslike. Since he took hold of things enthusiasm, efficiency, finance and membership have leaped upward. His early training as a journalist and advertising man have stood him in good stead in promoting the work. Born in Athens, Ga., in 1883, he is a graduate of Knox Institute and Atlanta University. In 1914 he joined the staff of Tuskegee Institute and entered into the work of the League. Since 1917 he has been Secretary to the Principal, has directed the publicity of the school, has edited the Tuskegee Messenger, served as secretary of the Board of Trustees and edits the Business League Bulletin. (Photo by Photographic Division, Tuskegee Institute.)



CLARENCE CAMERON WHITE

One of the leading violinists and composers in the United States. He was born in Clarksville, Tenn., and reared and educated at Oberlin, Ohio. His musical training was received at the Oberlin Conservatory of Music and in Europe under M. Zacharewitsch and S. Coleridge-Taylor. While in London he was first violinist of the "String Players Club," the finest string orchestra in Europe. He has taught at the Washington Conservatory of Music, in the public schools of Washington, D. C., and is now Director of Music at the W. Va. Collegiate Institute. For seven years he was Conductor of the Victorian Concert Orchestra (63 members) of Boston, and is a member of the leading musical societies. His compositions have been rendered by such artists as Fritz Kreisler and Roland Hayes and by the principal symphony orchestras of the land. (Photo by Scurlock, Washington, D. C.)

SCIPIO AFRICANUS JONES

A native of Arkansas, he is best known for his brilliant victory in the defense of the Elaine, Ark., riot victims before the U. S. Supreme Court in 1923. He was admitted to the Supreme Court of Arkansas in 1900, to the U. S. District Court in 1901, to the U. S. Supreme Court in 1905, and the U. S. Court of Appeals in 1914. He successfully fought the pernicious convict farm-lease system in his state, defeated the efforts of the whites to disfranchise Arkansas Negro voters by amending the state Constitution, and obtained a notable victory for the Arkansas colored Shriners and for the Grand Lodge of the K. of P. He was elected special judge in the Municipal Court of Little Rock, Ark., on April 8, 1915, serving with great distinction. He is National Attorney General for the Mosaic Templars of America. (Photo by Kettering and Reynolds, Little Rock, Ark.)

MORDECAI WYATT JOHNSON

Born in 1890 at Paris, Tenn., a product of Roger Williams Univ., Howe Institute, Morehouse College, the Univ. of Chicago, Rochester Theo. Seminary and Harvard Univ., he taught two years at Morehouse College and became Student Secretary, International Committee, Y. M. C. A., in 1916. In 1917, he became pastor of the First Baptist Church, Charleston, W. Va. While there he conducted the World War Finance Campaign for his county, organized a branch of the N. A. A. C. P. with a membership of 1,000, reorganized the finances of the West Virginia Baptist State Convention, and
ablished the Co-operative Cash Grocery, a Roch-
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He became President of Howard University
(Photo by Scurlock, Washington, D. C.)

FRED R. MOORE

Born in Virginia 70 years ago, he spent his early life in Washington, D. C., and served as messenger in the Treasury Department for many years. Forty years ago he became clerk in the Western National Bank in New York City, where he worked for 20 years. During part of this time he published a monthly magazine known as The Colored American. Since 1907 he has been owner and editor of The New York Age. When he ran for the State Assembly on the Republican ticket in 1901, he was the first Negro to ever make a political campaign in New York. He is a Director of the National Urban League and an Executive of the National Negro Business League. He was elected to the New York Board of Aldermen in 1927. (Photo by Richard-Ward, N. Y. City.)

NEGRO OPINION SHOULD FUNCTION

—o—

The night man in a southside garage, undertook to give himself and a party of friends "a good time" recently. and for the purpose used one of the cars he was hired to safeguard. He drove faster than the law, and when pursued by the police, entered an intersection against the red danger signal and smashed into another car, injuring a passenger and both cars. This man's act condemns him. It will also be an argument why other Negroes shall not be given work.

It is certain that the night man's companions knew he was taking out a car not his own. They knew he was driving too fast and inviting trouble. They were accessories in fact and in intent. This failure of Negro opinion to function, typified by this group who went along with an evil doer, is the race's chiefest impediment. Individuals who fail will always be, but there ought to be persons of common sense, at least one good man to save our Sodom and Gomorrah. A mad act is individual, but bad counsel is the race's and the race cannot afford it.

Employment is our great need. Young fellows counting "a good time" as the desideratum, staying out late, sacrif health to folly, going to work late and ing the boss," must be offset by f counselling a wiser course, and even co ing saner conduct. The record of opp ties gone, the hotels, the restauran domestic situations, and the like is lo in every case, the Negro's own conduct ha given prejudice its chance to drive us from work. Every Negro loses when any Negro acts the fool and we do not stop him.

Round about on every side we see groups of other people agreeing for each other's welfare. Yet we keep saying that what a man does is his own business. We feel the lash of proscription, we are condemned to a common fate with the best of us linked to the worst, and yet we fail to use our public opinion to improve conditions.

We must face about. It is all for one and one for all with us, or gradual elimination from work. The "good time bunch" who accompanied the faithless night man are a lesson for all the rest of us. However much other people may do as they please, Negroes, especially in the matter of work here in Kansas City, are indeed their brother's keeper.

NEWS
RICHMOND, VA.

JAN 12 1928

THE NEGROES ASK A PROPER ENTRANCE TO THE MOSQUE.

Editor The News Leader:

Sir,—For the past year Richmond has put forth her most strenuous efforts for a "better and a greater Richmond," and we the Negroes of this commonwealth can truly say that we received the knowledge of the movement with joy and hope, i. e. joy for the opportunities to be afforded us and hope for the fulfillment of dreams of the future.

Never has there been a race in which all were cultured, and so it is that each, in turn, displays its select society, its laborers and vagabonds. So does ours. Is it justifiable, then to place us all in the same class and buffet us about merely because we are Negroes? Is it fair to acquaint us with the better things of life and then snatch them away? No! Our only request is that we be allowed to cultivate those higher qualities which tend to make better citizens.

Limited has been our opportunities for cultivation of our musical and aesthetic taste, and when we realized that the Mosque would afford us this, we were pleased. On the opening night, we entered, rejoicing, not as your people, over a new place of amusement, but, gloriously happy, to be privileged to hear some of the best music of our city. We did not object to a side entrance. It was expected, but on Friday, Jan. 6, 1928, we were directed to the alley for entrance. The most illiterate person resents being humiliated at a price; naturally then, one can but expect resentment from the better element. It would be fairer of the management to say "We do not care for Negro patronage" than to say, "If you will come, you must enter through the alley."

The performances at the Mosque have been very commendable and I have enjoyed every one. I anticipated hearing all of the operas, but I could not do so now, since, by so doing, I would cease to maintain the rights to which any human being is entitled.

The Mosque is a step in the Greater Richmond movement. Can the step be a success, irrespective of the Negro's welfare? I hope Mr. Editor, that the management will either allow us the side entrance or none at all. We would appreciate the frankness. Remember, we admire the program, but pride still exists within us. Richmond can never become a greater one, until its sponsors become magnanimous enough to encourage the education of the Negro, morally, mentally, physically and aesthetically.

FLORENCE E. FIELDS.
417 W. Clay street.

DURHAM MEETING FINDINGS TO BE GIVEN TO PRESS

Dr. Shepard Makes Statement That Data Must First Be Checked

Durham, N. C.—In a statement for the press of the country, Dr James E. hepard, president of the North Carolina College for Negroes who last month was elected chairman of the Durham Fact-Finding Conference, responds to numerous inquires coming from all sections of the country requesting detailed information concerning the findings of the conference. One of the inquiries that the statement aims to answer is that of a prominent Negro publicist who asks, "Where are the facts?" Dr. Shepard's statement is as follows:

"From the great number of inquiries coming from both races as to the findings of the Durham Fact-Finding Conference, it appears that the public looked forward to the broadcasting of the material presented at the conference in the manner usually characteristic of our national meetings. The Durham Conference, however, unlike most of our national gatherings was not simply a forum for the presentation of opinion, but a serious effort to determine the present-day status of the American Negro.

"From the very nature of the case, therefore, before the release of any of the material presented, the facts had carefully to be reviewed both by the authors and the committees appointed for that purpose, and essential facts weighed and measured not only for their values as facts but as to their worth to the Negro public. This review is about to be completed and a summary of the findings of the conference stripped of all elements of mere opinion, will shortly be issued to the Negro press, followed by more detailed statements.

"In addition to statements for the press, arrangements have nearly been completed for publication of a volume to contain the documents presented at the meeting. By this means the public will be placed in possession of a collection of authentic facts regarding the Negro in America which, for their wide range, care of collection and authenticity, will hardly be equalled by anything at present available in print."

Dr. Shepard, who conceived the idea of the conference, was made its chairman at its opening session.

Negro History Week Begins February 5

WASHINGTON, Jan. 23.—The Association for the Study of Negro Life and History, Inc., will sponsor a national celebration of Negro History Week beginning February 5.

To popularize the study of Negro life and history, and to secure more support for its promotion, the association is asking that you do the following things:

(1) Organize your community through committees for the celebration.

(2) Appeal to your board of education for the adoption of Negro history text books.

(3) Interest your library and school in securing a shelf and scientific works on the Negro, and pictures of distinguished men of the race.

(4) Urge everyone to write the association all he knows about Negro family history, and to send it any important documents bearing on the record of the Negro.

(5) Set aside one day of the week of February 5 as a Book and Picture Fund Day, when all will be called upon to assist in raising funds to buy books and pictures of Negroes for your schools and libraries.

Carter G. Woodson, 1538 Ninth street, N. W., is director of the association

Racial Consciousness – 1928.

EDUCATION AND EMPLOYMENT

The editor of The Informer (please pardon this personal reference) witnessed the class day program of the mid-winter graduating class of the Booker T. Washington High School, held in Auditorium of Pilgrims' building, last Friday afternoon, and our heart was touched with sympathy and tears almost filled our eyes when we beheld nearly 50 happy-eyed young people who were completing their high school course, with some planning to go off to college for additional educational training.

The thought that made us grow emotional was the fact that we are educating and training our children by the thousands every year, and are not making places for them by the tens, even!

Unless the Negro race learns and practices a little bit of common sense and begins to make places for its youths, we will do better if we close the doors to our various institutions of learning; for we do not need high schools, colleges and universities to train children for careers of idleness and to serve as menials and lackeys where little, if any, educational training is required.

We have often remarked about the inconsistency of Negro parents, who will expend large sums of money for the education of their children (which is meet and proper), and then on the other hand, will not spend or invest one penny in any type of racial enterprise or business venture to afford decent and lucrative employment to their own flesh and blood.

We have very little patience with the Negro who sits around and whines and complains because men in other races will not force their own children and race out of employment for the benefit of Negro children.

If the Negro child is to be employed and given a chance to prove his mettle, such places must be provided by and through Negro brain, ingenuity, finance and cooperation!

Really, it is preposterous to expect any man or race to neglect and refuse to provide for his own household, all the while caring for and providing for the households of other men and races! Things just aren't done that way in sensible commercial, business and mercantile circles.

Too many Negroes have paraphrased the expression, "Millions for defense, but not one cent for tribute," to read thus: "Millions for the education of our children, but not one penny to or for enterprises to give our children employment after graduation."

When other races see how we fall down miserably on this job of making provisions for our posterity; how we permit golden opportunities to slip by us; how we sit around and engage in our favorite vocation of singing our hymns of lamentations and "blues;" how we grab at the shadow and miss the substance; when they observe our peculiar racial philosophy and psychology, which seems to be single-tracked; when they behold how we educate our children and then permit them to go to the "demnition bow-wows" by refusing or failing to make places for them —little wonder is it that other races, which pursue an altogether different policy, regard, look upon and treat the Negro as a child and address us as "boys."

As we sat at the aforementioned class day exercises and saw the buoyant expression written on the face of every graduate, we asked ourself this question: Where will these young people and thousands ot others find employment in keeping with their training and conception after graduation?

Why do we educate our children? Merely because other races educate their children? With us, is it a fad? An aping after other races?

Do we see the need of educating our children? Have we ever stopped to consider that it is criminal to educate our children and then do nothing to provide some avenue of employment for these same and other children?

Why educate our children at all, if they are to spend years in public schools, colleges and universities and then return to their several homes and find employmnt of the most menial type along with unskilled and untrained laborers?

Now, mind you, The Informer is not against any type of labor, for work is honorable and we would rather see a young educated woman doing drudgery than selling her virtue and trafficking in her very soul; but no young woman needs a college education to wash dishes, cook, serve as maid or laundrywoman. Any young woman who aspires for this type of domestic or industrial service, should take a course in vocational training.

The same thing holds true with young educated men, many of whom are daily roaming our cities in futile quest of employment in keeping with their training and status; and, failing to find such, many of them finally resort to illegal and shady means of trying to eke out an existence by resorting to their wits and tricky deeds.

Then, when these young educated people fall and bring reproach and discredit upon the race, many of us place the entire blame upon the erring youths, when, as a matter of fact, our dereliction in providing places of employment for them has been a very potent contribution towards their delinquency and criminality.

Let's either make places for our children, or cease spending so much money in trying to give them an education!

Houston Informer

2-11-28

Houston, Texas

NEWS
CHICAGO, ILL.
FEB 4 1928

FROM THE NEGRO'S POINT OF VIEW

BY CHANDLER OWEN.

NEGRO HISTORY WEEK.

The Association for the Study of Negro Life and History has decreed the second week in February as "Negro History week." The object of the week so set aside is to stimulate interest in the history of the Negro.

There is no intention of arousing hostility to any other race or nationality. The purpose is simply to unearth, to revive, to perpetuate and to disseminate forgotten or discarded facts of history concerning the colored brother. Those of us who are interested in Negro history do not begrudge the prowess of a Jackson and his soldiers at New Orleans; we would simply have it remembered that 3,000 black soldiers co-operated. When the union was saved, it was with the aid of 178,000 Negroes who volunteered shouting, "We Are Coming, Father Abraham, 200,000 Strong!"

To love one's country does not necessitate hating another's. In fact, the man who hates another country may wrong his own because he is likely to stir up war resulting in loss of life and limb to his fellow countrymen. Likewise, those who hate another race may, and very likely will, injure their own insomuch as every group at some time finds a way to seek revenge.

The complaint the Negro has against the general run of the histories is that they present only his bad points or record, as does Myers in his general history, in one sentence. Substantially that author says: "From time immemorial the Negro has been a hewer of wood and a drawer of water." And this, despite the Negro's fine civilization, the smelting of iron, the building of skyscraper pyramids and the development of embalming.

Two things should be remembered. First, if only the worst side of a race is presented, the public will get only the worst impression of that group. Second, if only one group writes history, that group is certain to engage in laudation of itself and disparagement of others. An illustration in point is the little boy who asked: "Mother, why is it that the picture always shows the man shooting the bear and never the bear eating the man?" "Well, son," said the mother, "you see the man paints the picture." Pen-painted pictures follow the above rule, too.

DURHAM CONFERENCE ISSUES ADDRESS TO NATION

WILL PRINT PAMPHLET CONTAINING REPORTS MADE AT "STOCK TAKING AND FACT FINDING CONFERENCE"

DURHAM, N. C., Jan. 31.—(By A. N. P.)—The serious effort made to survey the present day status of the Negro, what he is accomplishing in various fields, how far his organizations are functioning, and what his needs are, which was undertaken by the hundred or two racial leaders who gathered here last December, was summarized this week in the first report issued by the committee which projected the conference. Dr. J. E. Shepard, president of North Carolina College, who was elected as permanent chairman, announced that in addition to the summary presented by the various committees handling the various subjects at this time, arrangements are about completed for the publication of a volume to contain the documents presented at the meeting. By this means the public will be placed in possession of a collection of authentic facts, regarding the Negro in America, which for their wide range, care of collection and authenticity, will hardly be equaled by anything at present available in print..

Following is a summary of the findings reported:

Politics

Of Americans 21 years of age and over only about one-fourth usually votes. Thus there is disfranchisement voluntary and involuntary all over the

land. But the worst situation is in the South. Here in the last fifty years, while population has increased 100 per cent or more, the number of voters has not increased at all, despite woman suffrage. For every Negro legally disfranchised, at least one white person in the South disfranchises himself.

Education

There is no reliable and defnite publication of data concerning Negro education, and particularly concerning the irregularities and inequalities between white and Negro schools in the South. We know in general that common schools for the Negroes are inadequately provided for, both with regard to housing, teaching and supervision; that there are very few high schools and that the provision for the higher training of Negroes, is not only small in Negro colleges, but is limited by discrimination in white colleges. The education of the American Negro is still without a definite guiding policy.

Work and Wages

Collective bargaining through real trade unions is the only proven method of bettering working conditions and raising wages. The Brotherhood of Sleeping Car Porters is an excellent example of effort toward this end. In general, Negro workers are poorly paid, especially on farms. They are discriminated against in industry, both in the kinds of work they are permitted to do; in the wages they receive, and in their chance for promotion. Negro children need real intelligent vocational guidance, and instruction in hygiene. Negro wage earners need better knowledge of modern co-operation and closer union with the professional and educated classes. At present, Negroes are used as tools by the employers, both in company unions and as strike breakers. And against this tendency the American Federation of Labor has no real program and no effective plan for recruiting Negroes into the labor movement.

Business and Industry

Negro business is reaching a critical stage. In a land and era when individual enterprise, small group business and small investors are at the mercy of great combinations and concentrated capital, Negro business is protected only in case of prejudice which refuses Negroes service of certain kinds, in the racial loyalty of Negro patrons and in the event of unusual business ability. Negro business finds difficulty in raising sufficient capital from poor people; in safely investing the funds of banks and insurance companies; in protecting itself against the indifference and enmity of white competitors and in guarding against incompetency, greed, and dishonesty in its own ranks. The development of Negro business and industry under these circumstances has been extraordinary; there is two billion dollars of insurance on Negro lives by Negro companies; there are 50 small Negro banks with capital perhaps at twenty millions. There are 25,000 retail dealers, besides 1,500 undertakers, 1,500 dealers in real estate, 400 manufacturers, 600 physicians and 200 technical engineers; there are 30,000 barbers and hairdressers, 8,500 hotel and restaurant keepers. These numbers are small when compared with a population of twelve million and show that the Negro has just begun to cater to his own wants. But he has made the beginning and must go forward under the severe handicap of inexperience and expert competition.

Crime and Social Uplift

Migration from North to South, and from country districts to city, has seriously disrupted Negro family life. Housing conditions are bad and such improvements as are being made, are for the well-to-do rather than for the poor. Through the ignorance and prejudice of employers and through the changing technique of industry, Negroes easily lose old fields of work and with difficulty enter new fields. This causes larger and periodic unemployment. The resultant poverty and bad social environment causes a disproportionate amount of Negro crime, illness and early death. To offset this the colored group has only just begun to furnish systematic relief up to the limit of their economic ability for the underprivileged of their own group.

Religion

Negroes are organized into 47,515 church groups, holding property valued at $98,075,780 and with annual budgets aggregating more than ten millions dollars. Beside this, there are several hundred five million dollars worth of property. Religion among Negroes faces difficult problems. Within the group, there is the clash of primitive superstition, sectarian orthodoxy, ethical conduct and scientific knowledge. Without the group and in its contact questions of segregation and discrimkuestions of segregation and discrimination; and both within and without there are problems of poverty, relief, social uplift, recreation and education. The strength of the Negro church lies in its function as a forum of discussion; a supporter of education; a center of social service work, and its widespread social leadership of the Negro group. The weakness of the Negro church lies in its sectarian theology; the large proportion of ignorant and poorly paid ministers; its emphasis on emotion and its neglect of intelligent developing youth.

Negro Youth

Negro youth is affected by its modern environment. That environment calls for increased student government in colleges; freedom from religious dogma; encouragement by means of scholarships and financial aid in education. Especially does Negro youth call today for sympathy, understanding and patience; in its contact with the white world the strain of discrimination and contempt, and in its contact with its own Negro world. The chance of misunderstanding and discrimination makes the lot of the young American Negro extraordinarily difficult. Young Negroes are not called freely into conference with their elders upon matters of moment. They are not listened to seriously and do not learn the point of view and the experience of their elders. They are still met by harsh command rather than by argument and explanation.

REGISTER
SPRINGFIELD, ILL.

JAN 29 1928

TO CELEBRATE NEGRO HISTORY WEEK IN CITY

Springfield Urban League to Have Libraries Set Aside Books

The Springfield Urban league will sponsor the observance of Negro History week, being celebrated nationally from Feb. 5 to 12. The league hopes to broaden and deepen human understanding and wisdom.

The Lincoln and Illinois State libraries are setting aside special shelves with books on Negro thoughts, feelings, attempts and achievements. The books in both libraries are for reference only. Bibliographies of the books on these shelves will be published next Sunday.

Every fraternal, civic, social and religious organization is asked to devote some time to the consideration of Negro history during the week, Feb. 5 to 12. The goal of the league is to have every one learn something new about the Negro.

The Negro first domesticated the cow, sheep and goat, from which come much of human food and clothing, and the art of smelting iron was first developed in Africa, according to the league.

NEGRO HISTORY WEEK

The Association for the Study of Negro Life and History announces the second week in February, beginning on the fifth of that month, the third annual National Celebration of Negro History Week.

No one can dispute the great value of such a celebration. It follows along the line, or precedes it, of the value of the Memorial Buiding spoken of last week. 1-21-28

Historians, American Historians most certainly, have been very unfair in their dealings with the Negro in American History. Black boys and girls studying the histories given them as text-books and references must be dismayed and discouraged by the absence of any fitting reference to their race. Thousands of Negro children grow up totally ignorant of the part their race has played in the development and progress of this nation, with the result they have no faith in themselves or their race. Likewise WHITE children grow up with a contempt for the Black race because they have not been taught the true facts regarding their Colored fellows. The fact is, since "white" histories make little or no decent reference to the Negro, they should be supplemented by histories written by Colored men. "The Negro in Our History," written by Mr. Carter G. Woodson, noted Race historian, should be used in all our schools either as a text-book or supplemental study. It is in a hundred school systems of the country now. It should be in Kentucky schools both Colored and white.

The News calls on the N. A. A. C. P., the Inter-racial Commission, Parent-Teachers' Association and all other organizations to get together and prevail on the school authorities to supplement their present school histories with this volume, "The Negro in Our History."

This suggestion is not an idle one. It is important that we know ourselves, and it is equally important that the other fellow knows us better and knows more good of us than he can learn in current newspapers and magazines.

In the meanwhile let us have programs, during Negro History Week and teach our people that the Negro is not the White Man's Burden, but he has helped mightily in the development of HIS COUNTRY.

Racial Consciousness—1928

Durham, N. C., Sun

FEB 12 1927

TAKE STOCK EVERYWHERE

Not long ago a "Stock Taking and Fact Finding" conference was held by the black people of this nation at Durham, N. C. At that meeting a sincere effort was made to determine the assets and liabilities of the race in order that causes and effects could be computed. This was a constructive thought, brilliant in its concept and far-reaching in its purview. Everywhere, and from almost every source and angle, our race has been praised for its remarkable and unparalleled progress and only the cryptic article written by Henry Mencken some months ago prevented us from postponing this much needed inventory. We know now pretty well what we have done and what we have failed to do, but the stock taking and fact finding idea could be rendered far more efficient and serviceable if it were adopted and inaugurated in every city, town and hamlet where black people live.

Thinkers and leaders should call conferences and take the stock of the black people in the different cities and sections of the country. No national plan could well fit the needs and purposes of the varied communities. Different situations and environments call for different methods of procedure in determining remedies and solution for the problems that are bound to arise. In large cities like New York, Chicago, Philadelphia, Washington and Detroit, wealth and holdings could be estimated, credit and trade relations could be revealed, the buying power of the people could be arrived at, the geographical distributions of professional men could be considered as well as the political, religious and health problems. Such an idea could be developed and prosecuted to astonishing results.

The great mass of black people are unfamiliar with their assets and liabilities, they have been preached to and prayed for but they have not yet been inspired to work out their own problems under intelligent and understanding guidance. Business men who are buying and selling the common commodities of life have not yet been shown the necessity of pooling their interests in order that collective bargaining might be made possible. Not being able to buy in bulk they have not received the benefit of cut prices and in consequence have not been able to compete with their white brothers. When our businesses are launched we also most universally expect them to fail and while success is an exception to the rule yet we have done nothing to offset this calamity. The thinkers and highly trained members of our race could demonstrate simply and practically the benefits of collective buying. Business Leagues have been established for inspiration and the problems of normal business endeavor have not been beneficially handled but local stock taking and fact finding conferences could deal with these important issues sympathetically and understandingly.

The real estate and home buying problems could be considered and with the co-operation of the pulpit and the press the vital interests of the people could be better protected. Some of the practical knowledge that the chosen few possess could be transmitted to the members of our race who are investing their money. Recommendations could be made to the leaders of various religious connections in regard to religious influence in certain neglected areas. Medical men could learn first hand where they are most needed and in short the black people of America could determine what was needed and what to do in every city in these United States.

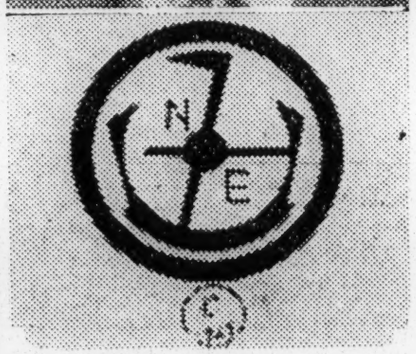
White people make thorough convasses of neighborhoods before they invest money in our districts and they find out what we need and what we will buy before we are aware of our needs and desires, ourselves. It is high time that we set about to learn these things about ourselves. Stock Taking and Fact Finding conferences all over this nation would not only serve as a clearing house for ideas but would reveal the immediate needs, desires and abilities of the people. We all know what our great leaders are accomplishing but very little attention is paid to the great mass that represents the sinew of a gallant race.

NATIONAL NEGRO EMBLEM Is Copyrighted By Springfield Resident.

A national Negro Emblem to perpetuate the ideals of the Negro and "promote pride of race achievement by advertising through the numerous activities associated with the life of over 12,000,000 American citizens of African descent," has been devised and was recently copyrighted by Dr. Russell M. Swayne, D. D. S., of Springfield. The emblem is an adaptation from the Hebrew word for Ethiopia, which meant "country of burnt faces", and is laid in Gold with a field of black enamel. Psalms 68:31, reads: "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." The photo is of Dr. Swayne and the emblem is also shown.

This emblem will be circulated to Negro publicity agencies throughout the country and it is expected that in 12 months every vicinity in the United States will be familiar with it. Every contributor to Negro life, in literature, art, music and the sciences, will have opportunity to use the emblem on his work, thereby establishing positive identification in the lists of achievements. It is planned to adapt the national emblem for automobile insignia, type, signs and markers for windows and doors, indentification marks for books and other publications, printed matter, buttons, pins, badges, flags, ribbons, college pennants, rings, watch cases, cuff links, knife handles, fraternal insignia, toilet sets book markeres, purses, cigaret cases, scarfs, handkerchiefs, paper napkins, calendars of all kinds, glassware, metal trays, photograph folders, theater curtains, tombstones, umbrella handles, cornerstones and paper bags.

This is the first suggestion up to the present time that has ever been made to focus the attention upon a distinct emblem, the adoption of which would become national in its scope, thus eliminating many features which have previously been objectionable when attemps have been made to establish racial identity.



Dr. Swayne, the originator of the emblem, is a graduate of the Springfield High School and Howard University of Washington, D. C. During the World War, he saw service as a captain in the Dental Corps of the United States army in France. At present he is practicing dentistry in this city at 335 S Center st.

COMMITTEE IN REPORT AS TO FACTS FOUND

Fact-finding Committee Makes Report as Result of Findings in Recent National Negro Conference Held in This City.

The first stock-taking and fact-finding conference on the American Negro, meeting in Durham, North Carolina, December 7-9, 1927, reports the following findings:

Politics.

Of Americans twenty-one years of age and over, only about one-fourth usually vote. Thus there is disfranchisement, voluntarily and involuntary, all over the land. But the worst business finds difficulty in raising the last fifty years, while population has increased 100 percent or more, the number of voters has not increased at all despite woman suffrage. For every Negro legally disfranchised, at least one white person in the South disfranchises himself.

Education.

There is no reliable and definite publication of data concerning Negro education, and particularly concerning the irregularities and inequalities between white and Negro schools in the South. We know in general that common schools for Negroes are inadequately provided for, both with regard to housing, teaching and supervision; that there are very few high schools and that the provision for the higher training of Negroes in the nation is not only small in Negro colleges, but is limited by dircrimination in white colleges. The education of the American Negro is still without a definite guiding policy.

Work and Wages.

Collective bargaining through real trade unions is the only proven method of bettering working conditions and raising wages. The Brotherhood of Sleeping Car Porters is an excellent example of effort toward this end. In general, Negro workers are poorly paid, especially on farms. They are discriminated against in industry, both in the kinds of work they are permitted ot do; in the wages they receive; and in their chance for promotion. Negro children need real intelligent vocational guidance, and instruction in hygiene. Negro wage earners need better knowledge of modern co-operation and closer union with the professional and educated classes. At present Negroes are used as tools

by the employers, both in company unions and as strike breakers. And against this tendency the American Federation of Labor has no real program and no effective plan for recruiting Negroes into the labor movement.

Business and Industry.

Negro business is reaching a critical stage. In a land and era when individual enterprise, small group business and small investors are at the mercy of great combinations and concentrated capital, Negro business is protected only in case of prejudice which refuses Negroes service of certain kinds, in the racial loyalty of Negro patrons and in the event of unusual business ability. Negro business finds difficulty in raising sufficient capital from poor people; in safely investing the funds of banks and insurance companies; in protecting itself against the indifference and enmity of white competitors and in guarding against incompetency, greed and dishonesty in its own ranks. The development of Negro business and industry under these circumstances has been extraordinary; there is half a billion dollars of insurance on Negro lives placed by Negro companies; there are 50 small Negro banks with assets perhaps of eighteen millions. There has been in the last ten years a notable increase in the number of merchants and professional men and the number of manufacturers. But their numbers are still small when compared with a population of 12 millions.

Our farmers and servants, where we form disproportionate numbers, need protection from peonage and exploitation, and they lack organization for collective bargaining. Oppressive tenancy laws, unjust mortgage systems and price manipulation oppress the farmer, while poor housing, low wages and long hours are driving away the best servants. The Negro has just begun to cater to his own wants. In this inner self-serving economy lies his greatest chance for economic uplift and independence. He has made the beginning and must go forward under the severe handicap of inexperience and expert competition. His greatest single weapon of industrial and business offense is Negro patronage of Negro enterprise.

Crime and Social Uplift.

Migration from North to South, from country district to city, has seriously disrupted Negro family life. Housing conditions are bad and such improvements as are being made, are for the well-to-do rather than for the poor. Through the ignorance and prejudice of employers and through the changing technique of industry, Negroes easily lose old fields of work and with difficulty enter new fields. This causes large periodic unemployment. The resultant poverty and bad social environment causes a disproportionate amount of Negro crime, illness and early death. To offset this the colored group has only just begun to furnish systematic relief up to the limit of their economic ability for the under-privileged of their own group.

Religion.

Negroes are organized into 47,515 church groups, holding property valued at $98,075,780 and with annual budgets aggregating more than ten millions of dollars. Besides this, there are several hundred Y. M. C. A. and Y. W. C. A. organizations for colored people with over five million dollars worth of property.

Religion among Negroes faces difficult problems. Within the group, there is the clash of primitive superstition, sectarian orthodoxy, ethical conduct and scientific knowledge. Without the group and in its contact with whites there are all sorts of questions of segregation and discrimination; and both within and without there are problems of poverty, relief, social uplift, recreation and education. The strength of the Negro church lies in its function as a forum of discussion; a supporter of education; a center of social service work; and its widespread social leadership of the Negro group. The weakness of the Negro church lies in its sectarian theology; the large proportion of ignorant and poorly paid ministers; its emphasis on emotion and its neglect of intelligent developing youth.

Negro Youth.

Negro youth is affected by its modern environment. That environment calls for increased student government in colleges; freedom from religious dogma; encouragement by means of scholarships and financial aid in education. Especially does Negro youth call today for sympathy, understanding and patience; in its contact with the white world, the strain of discrimination and contempt; and in its contact with its own Negro world, the chance of misunderstanding and discrimination, makes the lot of the young American Negro extraordinarily difficult. Young Negroes are not called freely into conference with their elders upon matters of moment. They are not listened to seriously and do not learn the point of view and the experience of their elders. They are still met by harsh command, rather than by argument and explanation.

SUCH RECOGNITION DUE NEGRO RACE

The Austin delegation of Negro citizens, headed by Louis D Lyons, well-known Capital City merchant, fraternalist and leader, who recently petitioned the state board of control to employ Negroes to look after Negro inmates at the three state eleemosynary institutions at Austin, Terrell and Rusk, acted within their rights as tax-paying citizens, and presented for consideration a matter of vital concern and interest both to the Negro race and the state of Texas. Informer

As pointed out by the delegation, the time has arrived in this state and the South when such recognition should be accorded to Negro practitioners and others who are qualified and competent to discharge the duties incumbent upon such responsible positions. 3-3-28

It is also a fact that a Negro physician, dentist or nurse will naturally manifest more personal interest in and be more sympathetic to such racial unfortunates than a white physician, dentist or nurse can reasonably be; for the adage that "blood is thicker than water" has become axiomatic in this and other respects. Houston, Texas

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Looked at from another angle, it is nothing more nor less than a fair chance for the Negro to serve his people, whether they be inmates of an eleemosynary institution operated by the state, or freeholders in and residents of our various communities.

There was a time when many white people looked askance at Negro doctors, dentists and nurses, and held to the erroneous idea that no black man or woman could master the science of medicine, surgery, dentistry and nursing; but there are few, if any, whites who entertain such notions today, and thus there can be no objection or opposition on the ground that Negro professionals are not competent and prepared to render this and other types of humanitarian service.

With some of the members of the state board of control publicly stating that they favor such a proposition, if it can be satisfactorily worked out, and with the chairman asserting that the plan appeals to him "and should be placed in effect if the proper arrangements can be made," and promising to take up the matter with the heads of the three state institutions at Austin, Terrell and Rusk, it is hoped that some plan will be evolved whereby this field of humanitarian work and professional service can re rendered to Negro inmates and patients by members of the Negro race.

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No great stupidity could be imagined. At the same time, think how tragic it is for Negroes themselves to be clamoring for segregation. Every intelligent person knows what segregation has done to the soul of America, and is still doing. And yet here are Negroes, the worst sufferers from segregation, advocating its establishment in a community where the educational system is free from the taint of it. The race of Negroes in Buffalo and every other city always to be on the alert against the machinations of those blindly segregationists who would sell their rights and privileges for the sake of a few jobs.

UNBELIEVABLE STUPIDITY 3/25/28

That Negro citizens should go to the school authorities in a city where there are no jim crow schools and ask that they be established seems almost unbelievable. And yet that is just what happened recently in Buffalo, New York. The Negro population of this city has swelled considerably since the late war, and it seems that a large number of the black migrants have brought their complexes with them. Certain Negroes want their daughters or wives to get situations as teachers and they apparently are willing to go to any lengths to obtain them. There are already six Negro teachers in the city, and others would doubtlessly be appointed if they passed the examinations, but evidently this method isn't swift enough for certain black Buffalonians. Happily the laws of the State do not sanction the establishment of jim crow educational institutions.

by the employers, both in company unions and as strike breakers. And against this tendency the American Federation of Labor has no real program and no effective plan for recruiting Negroes into the labor movement.

Business and Industry.

Negro business is reaching a critical stage. In a land and era when individual enterprise, small group business and small investors are at the mercy of great combinations and concentrated capital, Negro business is protected only in case of prejudice which refuses Negroes service of certain kinds, in the racial loyalty of Negro patrons and in the event of unusual business ability. Negro business finds difficulty in raising sufficient capital from poor people; in safely investing the funds of banks and insurance companies; in protecting itself against the indifference and enmity of white competitors and in guarding against incompetency, greed and dishonesty in its own ranks. The development of Negro business and industry under these circumstances has been extraordinary; there is half a billion dollars of insurance on Negro lives placed by Negro companies; there are 50 small Negro banks with assets perhaps of eighteen millions. There has been in the last ten years a notable increase in the number of merchants and professional men and the number of manufacturers. But their numbers are still small when compared with a population of 12 millions.

Our farmers and servants, where we form disproportionate numbers, need protection from peonage and exploitation, and they lack organization for collective bargaining. Oppressive tenancy laws, unjust mortgage systems and price manipulation oppress the farmer, while poor housing, low wages and long hours are driving away the best servants. The Negro has just begun to cater to his own wants. In this inner self-serving economy lies his greatest chance for economic uplift and independence. He has made the beginning and must go forward under the severe handicap of inexperience and expert competition. His greatest single weapon of industrial and business offense is Negro patronage of Negro enterprise.

Crime and Social Uplift.

Migration from North to South, from country district to city, has seriously disrupted Negro family life. Housing conditions are bad and such improvements as are being made, are for the well-to-do rather than for the poor. Through the ignorance and prejudice of employers and through the changing technique of industry, Negroes easily lose old fields of work and with difficulty enter new fields. This causes large periodic unemployment. The resultant poverty and bad social environment causes a disproportionate amount of Negro crime, illness and early death. To offset this the colored group has only just begun to furnish systematic relief up to the limit of their economic ability for the under-privileged of their own group.

Religion.

Negroes are organized into 47,515 church groups, holding property valued at $98,075,780 and with annual budgets aggregating more than ten millions of dollars. Besides this, there are several hundred Y. M. C. A. and Y. W. C. A. organizations for colored people with over five million dollars worth of property.

Religion among Negroes faces difficult problems. Within the group, there is the clash of primitive superstition, sectarian orthodoxy, ethical conduct and scientific knowledge. Without the group and in its contact with whites there are all sorts of questions of segregation and discrimination; and both within and without there are problems of poverty, relief, social uplift, recreation and education. The strength of the Negro church lies in its function as a forum of discussion; a supporter of education; a center of social service work; and its widespread social leadership of the Negro group. The weakness of the Negro church lies in its sectarian theology; the large proportion of ignorant and poorly paid ministers; its emphasis on emotion and its neglect of intelligent developing youth.

Negro Youth.

Negro youth is affected by its modern environment. That environment calls for increased student government in colleges; freedom from religious dogma; encouragement by means of scholarships and financial aid in education. Especially does Negro youth call today for sympathy, understanding and patience; in its contact with the white world, the strain of discrimination and contempt; and in its contact with its own Negro world, the chance of misunderstanding and discrimination, makes the lot of the young American Negro extraordinarily difficult. Young Negroes are not called freely into conference with their elders upon matters of moment. They are not listened to seriously and do not learn the point of view and the experience of their elders. They are still met by harsh command, rather than by argument and explanation.

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Racial Consciousness - 1928.

WE THRIVE IN CRIME

Certain newspapers published out of Chicago in referring to the orgy of crime that has been taking place in Chicago has seen fit to take a sly dig and poke at the black people of this city. The newspapers which are published ostensibly by and in the interest of our people should take in consideration that even though there is no ideal condition in this town, and even though the great city on the shores of Lake Michigan is not peopled with angels and cherubs still the darker race in this city has made more solid progress, have shown a greater aptitude in vital issues, has shown and used more intelligence at the polls, has amassed more capital and made more lasting economic and political achievement than in any other city in America. This has not been done because of crime, sawed-off shot guns, bombs and terrorism, but in spite of it. Maybe it will take blood and thunder to likewise awaken the black people in the eastern and middle Atlantic cities.

We can boast of more political recognition in this city than in any of the more polite and cultured municipalities. Crime gave us no expression, in fact, it sought to muzzle us, but we made ourselves heard above the din of shot guns and the explosions of bombs. The race riot did not cow us and the lines of demarcation drawn by prejudiced property owners were not able to keep us locked in an unsanitary district. We put our money and then put backbone and courage behind it. Binga didn't run out when he was bombed eight times. He stuck. The same cannot be said of our people in certain other cities. The Klan didn't frighten us, but we set about, with the Catholics and Jews, to put the Klansmen out of public office and the cross of the Klan is extremely hard and burdensome for its bearers. Last year when the Democrats rode rough shod over our districts and herded us in jail like cattle we did not whimper but we went to the polls and rolled up an avalanche of votes thereby snowing them under with our ballots. Let some of our people elsewhere do likewise before they see fit to poke fun at us.

Here in Illinois we sit in the councils of the mighty. Five of us make laws for the Commonwealth of Illinois. One of us is draped with the ermine of the Municipal court, fourteen of us function in the law departments and thousands of us are paid by the county, city and state for services that we render. We did not attain this by "sudden flight but we toiled up in the night." Credit is due to the pioneers of our city who inspired us and blazed the way. Pioneers with red blood and dark skins are needed somewhere east of the land of prairies.

Our banks and insurance companies, our publications and other strong and substantial business built up by the brain and brawn of black men can not be made the target for ridicule emanating from our slothful and apathetic brothers elsewhere. Crime didn't build these businesses but the same spirit of industry that lifted the pyramids and the silent sphinx. Crime didn't cause us to buy and build the finest churches in the country. Banditry did not inspire us to do all of these things, so therefore when our friends outside of the pale of our bombs and glory see fit to style us as "Chicago Bandits" they should bear in mind some of the salient and substantial facts that we can readily marshal and fling in their faces. Can they show as much progress as we can?

What Is The Matter With Negro Business?

That part of the findings of the Stock-Taking and Fact-Finding Conference on the American Negro held in Durham December last devoted to "Business and Industry" opens with the following sentences:

> Negro business is reaching a critical stage. In a land and era when individual enterprise, small group business and small investors are at the mercy of great combinations and concentrated capital, Negro business is protected only in case of prejudice which refuses Negroes service of certain kinds, in the racial loyalty of Negro patrons and in the event of unusual business ability. Negro business finds difficulty in raising capital from poor people; in safely investing the funds of banks and insurance companies; in protecting itself against the indifference and enmity of white competitors and in guarding against incompetency, greed and dishonesty in its own ranks.

Those sentences, doubtless, quite accurately define most of the major handicaps from which Negro business suffers, but they are handicaps which Negro business can by candid self analysis and determined effort substantially reduce. That our race is thinking in terms of business, there is no doubt., more so than it has done any time since emancipation. But it is doubtful if our business thinking has yet taken a straightforth, well-defined course, based upon methods followed by those who have pioneered and builded great in the marts of commerce. Rather, it seems that we are acutely aware of our major business handicaps as set by external factors, but indolent toward those which would yield to internal action.

Quite true it is that our small group business is at the mercy of great combinations of concentrated capital, but do we not disregard the very practices and methods in the conduct of our business affairs which have produced these great combinations and concentrated capital? For instance, the prodigious use of educational propaganda has proved to be the very life blood, the sinew upon which the business men of the other race have erected their commercial dominance; yet no amount of persuasion, no array of facts, no sort of plan or inducement will awaken Negro business as a whole to the value of advertising. Publicity—educating the public to the value of service offered, building in the public mind a want for the things sold or the service within its reach; creating good-will and confidence—has proved indispensable to the great Standard Oil, Ford, General Motors, Wanamaker, and the thriving department stores, wholesalers and others captained by white men, but to Negro business this sort of promotion is a thing it will not use to any effective degree under any circumstances. Just a few days ago, for example, this newspaper at great pains sought to impress upon the executives of one of our large insurance companies carrying in excess of forty million dollars in risks exclusively among Negroes the desirability of using a series of educational advertisements costing approximately $800 for a period of one year. The final result of our effort was a $125 contract for a small quantity of space to be spread out over twelve months. A few days later an executive of a white insurance company walked into our office and voluntarily offered us a contract calling for the expenditure of $2,000 for educational publicity designed to appeal to the Negro's insurance needs. Now whose insurance company will Negroes know more about? The white company, of course. Yet we complain that we have difficulty in protecting ourselves "against the indifference and enmity of white competitors," when as a matter of fact we simply will not be guided by the methods which they use to attract the business our group so much desires.

Furthermore, the report of the Fact-Finding Conferenc states that our group has 50 small banks with assets perhaps of 18 millions, while our population is twelve million. A small organized capital indeed, for 12,000,000 people. But what do Negroes know about their 50 banks? Practically nothing. If there is any Negro publication in the country with any considerable circulation and influence carrying regularly any Negro bank advertising, it has escaped our notice. In spite of several recent failures of Negro banks—among them two of the largest in the country, the Memphis and Savannah institutions—the National Negro Bankers Association is as silent as an oyster in the matter of strengthening confidence in the remaining banks as a group, while the individual banks are doing nothing to win or strengthen the confidence of their immediate clienteles

and are as secretive concerning their own resources, facilities and solvency as it is possible for them to be. White banks not only advertise themselves individually, but they include in their budgets sums to advertise their communities as a means of bringing more people into their localities, which is an indirect method of creating new sources of business. But Negro Banks, insurance companies, grocers—in fact, Negro business—will not wake up.

The stock excuse of the Negro business man is that he cannot afford to advertise. The truth is he cannot afford not to advertise. An axiom of John Wanamaker was that business should always spend more for advertising than it spent for rent. The theory of that principle is that advertising should be a fixed and indispensable item of business operation and treated as an investment rather than an expense. If so treated and wisely placed it will bring returns that are three and four-fold.

The Negro Church—What Ails It?

SEVEN FORCEFUL, CONVINCING ARTICLES

By R. A. ADAMS
Editor, Writer and Churchman

Article I.
STATING THE CASE

EVIDENCE that there is something wrong with the Negro church lies in the fact that (1) it is losing the dominant place it so long held in Negro life; (2) it is losing its hold on the race; it is weakened and weakening in both its restraining and constraining influence; it is failing to interest and gather in as in other days; it is considered cynically by the "younger generation"; (6) there is a growing tendency among the better informed of our race group to leave the churches controlled by Negroes and go to those which are dominated by white people. Some of the leaders will deny these facts, but others are honest enough to acknowledge the truth.

The Negro Church seems lacking in vision; inability to formulate and execute plans for comprehensive evangelical or missionary advancement. In these matters it seems to be largely static; to be clouds without rain, noise without proportionate dynamic force; and there is everywhere evidence of decadence!

Not long ago a prominent secular Negro journal published an article designating a certain leading Negro church as a "rusting machine, contending that it has ceased to make real progress. Another race journal had an editorial dealing with the management, or mismanagement of the church and made the bold assertion that with three exceptions "the Bishops are mediocres, and lack qualification to do the work for which they were elected."

In each of these denominations there are a few ministers who have offered themselves for slaughter by attacking the present order of things. There are prominent laymen who are sending great broadsides into the management; and there are rumblings of discontent and more, yet the "pussy-footers" and "gum-shoe" high officials go on their way fooling themselves into believing that all is well, despite these rumblings!

In the Methodist churches the ministry is largely to blame for existing condition because their law gives to bishops and ministers power to dominate the entire situation; to build hierarchies which will do their bidding; and they do rule, too, whatever the people think!

In the Baptist Church and other denominations where they have the congregational form of government, the people are more to blame, for these congregations are sovereign within themselves; they elect and they dismiss; they decide the policy of their churches, and not the pastors; they have the authority rather than their ministers; therefore, for corruption, for mismanagement, and for general spiritual decadence they are more responsible than those under the episcopal form of government.

When Moses found the Children of Israel worshipping the golden calf, Aaron blamed the people, and the people blamed him; and so it is today with ministers and people. In that case both were responsible for both knew better. Aaron was too cowardly to resist the demands—and there are many Aarons today, in Negro churches.

Pageant Directed by Mrs. Charlotte Hawkins Brown Thrills Boston

(By The Associated Negro Press)

Boston, Mass., April 23.—The Palmer Memorial Institute, Sedalia, North Carolina, was brought to full view of a Boston audience, through a pageant at Symphony Hall Monday evening.

On the same stage where the world's greatest celebrities in music, oratory, and the masters of all the arts have in the past cast their spell, Negro students from the school in predetarian garb, charmed their hearers with words, music, and motions equally as simple as their dress.

Mrs. Charlotte H. Brown

These students from Sedalia under the direction of Mrs. Charlotte Hawkins Brown, founder and principal of the school, depicted a vivid description of the growth of Palmer Memorial, step by step from the institute's beginning to the present. Their acting also portrayed genuine southern life and the good influence of the school on inhabitants of its immediate vicinity.

The subject of the play was "The Will and the Way," arranged by Hilda A. Davis and the dancing was directed by Mildred Burris. The story's denouement the hardships incidental in the struggle of a lone Negro woman filled with a zeal to be of service to her race and subsequent fruition of her labors. The great school bearing witness.

The spontaneous acting of the Sedalia students as they carried through with music, speaking, and dancing, gave the lie to the universally accepted didatic fables of Negro life as a whole, generally played in minstrel shows. Their plain and ofttimes crude expressions and manners were things of beauty in their sheer simplicity, and shed new ligh ton the bright and hopeful side of Nero life in Dixie.

The folk songs and homey scenes together with the worthwhile efforts of the school entertained the audience of two thousand and five hundred which gave enthusiastic applauds to each succeeding number.

In the presentation of this pageant Mrs. Charlotte Hawkins Brown and her students have introduced something new, novel, and worthwhile in their efforts to acquaint the world with the school's activities, thereby gaining new friends as well as showing an appreciation for the old friends who have already given upwards of $1,000,000 toward the support of Palmer Memorial Institute.

The principal characters were Charlotte Hawkins, Miss Louise B. Hawkins; Miss Alice Freeman Palmer, Charlotte Hawkins' mother; Mrs. Ghretta S. Rivera; Rev. Mr. Baldwin, Eugene Brice; soloists, Rudolph G. Scott and Miss Amy Bailey; speaker, Miss Hilda A. Davis; pianist, Jonathan Brice.

A sample of the sing-song syncopation of the students and accompanying dances is revealed in the following "Old Man's Hop," which is axomatic of several numbers:

"There was an old man and his
name was "Such."
And when he died he didn't
have much;
He left an old hat with a great
wide brim.
All bound round with a woolen
string."

In summing up this play and work of Mrs. Brown, a Cambridge, Mass., Negro girl who has blazed the trail of Negro education in North Carolina, I quote the Boston Daily Herald:

"It is interesting to cogitate and compare with the unleashed and primitive passions of the Negro players in Porgy, the Theatre Guild production now in Boston, the magnificent color, dances, rythm in motion, inborn, whipped to and released through the medium of weaving hands and the swaying of bodies sensuously moving to music, music of their fields, their homes, and even in their blood.

"Songs chanted in the hills, echoed in the valleys, stirring in cotton fields, bundled into sacks and carried to the sorting house, always on the lips the song and in the song the plaintiveness. The instinct bridled, the passion repressed, is the natural beauty waning? No doubt the great good done in schooling more than makes up for the apparent loss.

"No longer does the Negro stand in great awe of his white brother; slowly and surely he is finding the way to his place in the sun. It is only through such splendid institutions as the Alice Palmer Freeman School that this improvement is made possible. This pageant is a worthy symbol of the well-modulated and useful life this long down trodden race now enjoys."

Dr. A. M. Revera, prominent North Carolina physician and a trustee of the school accompanied twenty-three students and teachers from Sedalia, by auto.

Racial Consciousness - 1928

PRES. A. G. WOLFF, ESQ.

Of Boston Branch of Equal Rights League standing in back of wheel in street pavement by which city marks spot where Attucks fell March 5, 1770, as first to die for U. S. A. 158 years after today of the week even in eulogy. Pres. D. M. Collins for St. Mark Literary, presiding over exercises at his side.

STATE STREET, BOSTON'S FINANCIAL DISTRICT ON ATTUCKS DAY, DURING TRIBUTE TO COLORED AMERICAN MARTYR

Police Officers consented to Colored speakers standing out in the middle of the street at 10 A. M. to eulogize a Colored man. Crispus Attucks, as an American martyr,, halting traffic one way, detouring it the other direction, thus calling sharp attention to Attucks' deed—Citizens in wide complete circle at a respectful distance around Atty. A. G. Wolff, reading Attucks poem by John Boyle O'Reilly, Pres. Collins of St. Mark's Literary beside him.

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CONCERNING NEGRO LEADERS

(George S. Schuyler (a Negro) in the American Mercury)

The amazing ignorance of whites—even southern whites—about negroes is a constant source of amusement to all Aframericans. White men who claim to be intelligent and reasonable beings persist in registering surprise whenever they hear of or meet a negro who has written a novel, a history or a poem, or who can work a problem in calculus. Because of this naivete, many mediocre negroes are praised to the high heavens as geniuses of the first flight, and grow sleek and fat. Such fellows are frequently seized upon by gullible whites and labeled as leaders of the negro race, without the negroes being consulted on the matter. It seems incredible to most white folks that within the negro group are social circles quite as cultured and refined as those existing among whites.

BIG DAY FOR ATTUCKS

MEMORY OF U. S.'S FIRST MARTYR TO INDEPENDENCE HONORED AT SCENE OF MASSACRE, GRAVE, DECLARATION OF INDEPENDENCE TABLET, MONUMENT TRIBUTES — STORY TOLD TO AND AT CHURCH — SPLENDID HUNDREDS OF WHITES—TRAFFIC HALTED AND DIVERTED ON STATE STREET

Flags were displayed on all municipal buildings and in the parks Monday while the 158th anniversary of the Boston Massacre was being observed and the memory of Crispus Attucks, colored hero of the massacre, was being observed and the memory of Crispus Attucks, colored hero of the massacre, was being honored.

City Places Wreath

The first observance of the day was the placing of a wreath by the city on the Attucks monument on Boston Common.

At 10:15 there were exercises at the massacre spot at State and Exchange sts., under direction of St. Mark's Musical and Literary Union.

Half an hour later, services were held at the graves of the martyrs in the Old Granary Burying Ground. These were sponsored by Pat Toy Post, Veterans of Foreign Wars, of which Maj. Walter Sanders is commander.

Then, at 11:30, exercises were held at the Declarationof Independence tablet on Boston Common by William E. Carter Post, American Legion, Munroe Mason, commander.

The National Colored Rights League had charge of the program at the monument.

Speakers included Dr. W. O. Taylor, chairman; George R. Margetson, William O'Brien, Mrs. M. Cravath Simpson, the Rev. Jacob W. Powell, Dr. John J. Smith, William Monroe Trotter, J. H. Nelson, Major Hatch for the state, Treas. Briar, for the city.

ATTUCKS EXERCISES AT MONUMENT

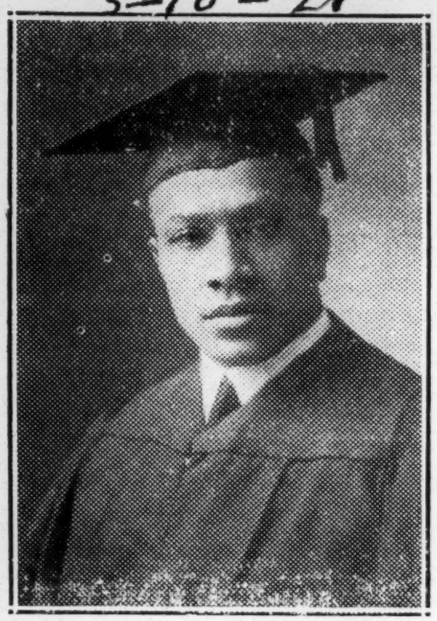
At the Attucks Monument, March 5, on the Common after addresses for the first American martyr, Crispus Attucks, Colored, their leader, by Major Edward Hatch for the State, placing a wreath, City Treasurer Frank Briar for the city, placing a wreath, Mrs. M. Cravath Simpson, for the Equal Rights League, also placing a wreath, and remarks by Rev. J. W. Powell, J. H. Nelson, Wm. H. O'Brien and Dr. W. O .Taylor, presiding, Wm. Monroe Trotter, national secretary of the National Equal Rights League and Race Congress of America read the "Attucks Declaration to the Country" which was adopted by those assembled and also by a large audience at the closing meeting at night in Holy Trinity Baptist Church, Shawmut Avenue, where A. G. Wolff, Mrs. Josephine Cunningham and Dr. Alice McKane paid tributes and Mrs. Nadyne Waters, soprano, sang, with Miss Archiea Johnson as accompanist.

Copies of the Attucks Declaration were sent to Pres. Coolidge and to Rep. Tinkham.

The Attucks Declaration to Country

It says, "We citizens of Mass. and the U. S. A., at the monument to Attucks, an Afro-American, on Boston Common, observing the 158th anniversary of the Boston Massacre, read on the bronze what Daniel Webster

3-10-28



D. M. COLLINS, ESQ.

said, 'From that moment we may date the severance from the British Empire,' and what John Adams said, 'On that night the foundation of American Independence was laid.' As Crispus Attucks was first to fall, the struggle for this country's formation was begun by an Afro-American, and the Nation was founded upon Afro-American blood."

Hence we call upon our Common Country to end the injustice and shame of permitting disfranchisement for the race alone which initiated its formation and practising civil disability and segregation for that blood alone upon which it is founded.

Specifically we demand that Congress pass the Tinkham Resolve for the reduction of the Congressional representation of Color disfranching states and the President Calvin Coolidge, Citizen of Mass., abolish by executive order the segregation of Colored employees of the Federal government in the national service in the national capital.

Mrs. Simpson's Attucks Address For Boston Equal Rights League

Once more we assemble upon this sacred spot to commemorate in loving remembrance the 158th anniversary of that great conflict of March 5th, 1770, which also fell on Monday, and cause dthe first blood to flow for America's freedom from one of our own race, Crispus Attucks, the martyr, thereby laying the foundation of American independence from British tyranny.

It also recalls to mind that 365 days with its varied changes for and against has rolled around, and finds us still alert, on duty for God and humanity.

We deplore that the de-Americanizers, as Rev. Jones I. Corrigan, S. J., calls them, are still continuing their nefarious work with their new histories, "to tear from the hearts of our children the great patriotic heritage," which belongs to Crispus Attucks and all other heroes black and white alike, and to all American people.

If Americans would call themselves together, see that those who enforce the laws did not waste their time in foolish legislation, but dealt justly, wiping out the evil of segregating Colored government employees, enforce the 14th, 15th and 19th Amendments, reduce southern representation, stop disfranchisement, lynchings, jimcrowism, and all other evils too despicable to mention, they would be able to detect wrong before it crept into their midst like a deadly tetanus.

One cannot expect to thrive and escape evil if they cannot be just. Abraham Lincoln said, "A country divided against itself can not stand." It is said, "As we sow, so shall we reap."

We as a group have not only foes without but foes within. Those who get away from the segregated environments of the south, then wish to start the same in the northern cities and those who flee the rule of the King, who know nothing of our patriotism, and care less, nor our love for those who made it possible for them to live, many of them without principle to get naturalized, yet they, dictate to us American citizens what we shall and must do, especially if their coffers are greased with the filthy lucre of our white enemies, who with their lips proffer their friendship, yet their actions show the insincerity of their hearts.

We cannot help but protest against that which we know is detrimental, not only to our group as a whole but against the loyal sacrifice of the blood of Crispus Attucks, against the loyal sacrifice of our men of the civil war, the Spanish War, and the World War, whose bones line over yonder bleaching under the waving poppies and against the sacrifice of a life laid down for us by Charles Sumner, whom Peleg W. Chandler in a speech at Faneuil Hall in speaking of that dastardly assault by Preston Brooks, once said, "All the waters of the Potomac would never wash that stain from off the Senator floor," and the sacrifice made by William Lloyd Garrison when his body was dragged through the streets of this city and the ostracism Wendell Phillips suffered from his dear mother for his love for us, and the glorious part played by Lewis Hayden and his estimable wife in his house over the hills of Phillips Street, which was the underground railroad for the hounded runaway slave and the part played by all the other abolitionists which time will not permit to mention by the help of Almighty God.

Never, no never, can we or shall we allow Boston to be southernized, nor never can we who know forget the noble part it played in the dark ages of the Civil War, nor are we unmindful of the existing first laws of its state. In conclusion, we thank God that in the midst of the great changes of today there are rising different organizations who recognize the light of Truth and realize that peace on earth can not and will not be established until the oneness of mankind, the one brotherhood, one God over all is accepted.

I refer to the League of Neighbors, Fellowship of Faiths, Union of East and West, Unity and the Bahai movements. The two latter being the oldest and their teachings are spreading all over this great land.

The objective aims of the Bahai movement and the other organizations working along the same lines with them seem to be identical.

They are, "The oneness of the world of humanity; universal peace; universal love; interrational co-operation; reciprocity; the promotion of the principles of human consanquinity and solidarity and establishment of the kingdom of God, first in the hearts of men, and then upon the earth.

When their objective aims, which seem all that can be desired, reach all over this broad earth, the hearts of mankind, then shall universal peace be established and "The voice of the turtle dove shall be heard in the land."

NEGRO BUSINESS DOWNTOWN

IN all of the talk about the necessity for having more Negro business and improving that which we have, it is singular that almost nothing is ever said about the lucrative field awaiting us in the downtown section of every community. Why should we overlook nine-tenths of the possible customers and concentrate on one-tenth? As a group there are several lines of business in which we have had a great deal of experience. These are cooking, catering, waiting on table, hair dressing, shoe shining and barbering. Not only have we had a great deal of experience in these lines, but white people believe we know a great deal about such business, and thus we have to begin with a good reputation as an asset. There is no reason why there should not be a first-class Negro restaurant, several barber shops, shoe shine stands and hair dressing establishments, all owned and operated by Negroes in every city of more than 50,000 population in the country.

The principal reason why we haven't got such businesses drawing money from the white trade downtown, is lack of capital. And the reason why we lack capital is not because there isn't sufficient money among Negroes but because most of our people with money are individualists in business, and therefore will not pool their capital in order to launch such enterprises. Negroes at one time had a large number of such businesses in the downtown sections of various cities, but they allowed foreigners to come along and sweep them off the field. Of course old-fashioned methods, slovenliness and inefficiency also had something to do with the Negro losing out in these lines of business, but lack of capital was the principal reason. Nowadays, when we claim to have so much confidence in what the Negro can do, it is passing strange that more of our wealthy folks are not investing in such businesses. We have the expert cooks, waiters and headwaiters, and also an international reputation for excelling in the culinary and catering field, and yet we hesitate. It is generally agreed by white people that the Negro barber and hair dresser know their business, and yet we neglect to cash in on this reputation. In the meantime, white cooks, waiters, barbers and valets are displacing Negroes every day, as business after business "goes white." We ought to learn something from the Chinese. Although a very small group in this country, they control more restaurant business, catering to the general public, in any large city than the Negroes have in the entire country.

How long are we going to sleep over this opportunity? How long are we going to continue to confine our business efforts to the Negro section of the population and refuse to exploit the field where there is a hundred times more money? How long are we going to neglect to profit by our reputation and the good will we have built up in the lines of business mentioned? No sensible person in business thinks of catering to only a fraction of the population (unless he is catering to the wealthy alone), so why should we? The sooner we pool our resources and enter this wide and lucrative field, the better it will be for us, both from the viewpoint of finance and labor.

Racial Consciousness-1928

"WHITE MAN TO STOP AIDING NEGRO CHARITY"

Pittsburg Courier

Forrester Washington Says Luxuries Bought By Better Class Negroes Is Reason

Pittsburg Pa

Social Worker Urges Race Give More Consideration to Caring For Under-privileged

By FORRESTER B. WASHINGTON

Director, Atlanta School of Social Work, 239 Auburn Avenue, N. E., Atlanta, Ga.

4/14/28 (Concluding Installment)

ATLANTA, Ga., Apr. 12.—Two or three years ago the Negro Elks, Shriners and Odd Fellows held national conventions one right after the other in the city of Pittsburgh. For nearly a month, with the exception of Sundays, there was a daily parade of Negroes decked out in one sort of fraternal or the other regalia through the main streets of the Smoky City. At least every other day traffic in the business sections of Pittsburgh was held up by the marching Senegambians. No official statistician has recorded how many times Negro bands serenaded city officials from the front porch of City Hall during that memorable summer, but the number must have run into three figures. The large amount of money spent for travel on railroads by delegates to these conventions and the size of the rents paid for the enormous auditoriums they hire, has created in the minds of white people an erroneous idea of the Negro's wealth.

When Negro congregations insist upon sending their pastors to Europe more times than any white pastor in the same city has "crossed the pond," as has been the case in more than one city that the writer knows of, it can not be truthfully denied that the white man has the right to believe that the Negro has a considerable financial surplus.

In spite of the 72 Negro banks in the country, the bulk of the colored brother's savings is deposited in white saving institutions. Here again is a "dead give away." Moreover, Negroes purchase most of their luxuries from white people. The only physician, white or black, in a certain city of approximately 250,000 people who has two Packard automobiles is a colored man. According to all the trade records that the writer of this article can locate, there is no Negro dealer in Packards in that city. Obviously these purchases must have been made from a Caucasian. And what applies to expensive automobiles applies to the baby grand pianos, eight-tube super-Hetrodyne radios and the other symbols of "keeping up with the Joneses" that grace so many Afro-American domiciles.

The writer has nothing but the greatest respect for the late "Tiger" Flowers. He has probably seen him fight more times than the majority of readers of this article. Moreover, the writer has an almost affectionate regard for the late Florence Mills. He knows by personal contact what a sweet, unselfish, socially-minded character she was, but the writer believes that the huge amount of money and display associated with the burial of these two personages did the race more harm than good. The chances are that neither "The Tiger" nor "The Little Blackbird" who could not, and did not pick their coffins, would have cared for this extravagance.

That the white man is not only disgusted with the Negro's apathy, but plans to do something about it is evidenced by the condition at Jacksonville, where the Community Chest gives only in proportion to what the Negroes raise, and this is not dollar for dollar, but only one dollar for every three dollars Negroes raise. Suppose this practice would become general in Chest cities? Then Atlanta Negroes, for instance, instead of receiving approximately $60,000 as at present from the local Chest, would get only about $8,000. On the same basis only about $3,500 would be spent on social work among Negroes in Detroit. When one considers that the Community Chests are spreading so fast that before long there will not be a city where there is a Negro Y. M. C. A. or Y. W. C. A. or Urban League branch that isn't a Chest city. One realizes that pretty nearly all social work among Negroes will be touched by this problem.

But the Negro has only himself to blame for this predicament in which he finds himself. Realizing that the migration of large numbers of his own race from rural to urban centers both North and South would have created problems of family disorganization and race deterioration and the like, he should have been the first to have raised sums to provide facilities for the wholesome adjustment and assimilation of these people. Not only has he failed to show any interest in the unfortunates of his race, but he has convinced the white men that he does not care anything about them. It is not white human nature but plain human nature not to want to help an individual or race that does not want to help itself. The withdrawal of white support from colored charity is not the only loss that the Negro is suffering as the result of his failure to support charity campaigns. He is losing prestige in general in the eyes of the majority group. Can you blame the white man for believing that when the Negro talks about inter-racial participation he is never thinking about "putting in" anything in such a participation, but only of "taking out" something.

The only way the Negro can regain the confidence and interest of former white supporters who have become disgusted with his apathy is to do more for himself in the field of social service. The Negro is living in a "Fool's Paradise" if he thinks the white man is going to carry him indefinitely, especialy when he sees the Negro spending money for luxuries and leaving the poor of his race to be cared for by the white man.

Moreover, the question can be justly raised that the time has come when the Negro should be responsible for a considerably larger proportion of his own charity than has been the case in the past. No race ever amounted to anything in the field of government, art or religion that did not show a keen interest in race problems. Of what avail is it for the Negro to continue to shout the shingles loose on 30,000 Negro churches in this country and the plaster in 10,000 lodge halls talking about his rights and privileges if he is unwilling to accept any of the responsibilities of citizenship.

The longer the writer observes the peculiar behavior of the "homo niger," the less he can blame the Caucasians for believing the "sable" brother is not "on the level" when he is talking about his rights. For instance, the Negro loudly wails that he is being denied the ballot in the South and yet when he goes North you can hardly drive him to the ballot box except in a few cities like Chicago and Philadelphia, where he is bribed by the hope of having one of the 10,000 petty jobs available to Negroes offered him. He weeps copious tears about being denied decent schools or adequate schools in the South and yet when excellent facilities are offered Negro adults in the night schools of the North you can not get him away from the dance halls, moving pictures and the revivals long enough to attend.

One thing is certain, there is no better test of how much a race thinks of its rights than its desire and determination to care for the weak and helpless of its group.

The remedy for the situation is very simple. Negro leaders should spend more time in educating Negroes in the true significance of social service. It is the duty of the professional social worker to educate the present generation. Social service leaders should appreciate first of all that along with their obvious functions such as the adjustment of the migrant, the rehabilitation of families, the improvng of housing, the reduction of delinquency and the like, that they must also educate the so-called intelligent class of Negroes in their responsibility for the underprivileged of their own group. Even the intelligensia must be taught to give because they feel a true interest and sympathy in the black widows and orphans rather than because they are hypnotized by some wide-mouthed, silver - tongued pulpit mountebank. The writer is hereby giving a free tip to Urban League and Y. M. C. A. secretaries. They can put this new function down in their monthly report to their Boards of Trustees under the title of "Cultivating the Field."

College leaders should educate the future generations. The writer agrees with President Jones of Fisk and President Johnson of Howard University, in principle, when they claim that the Negro college student should be given exactly the same curriculum that is being given white students, although the writer sometimes wonders if there is any reason why the Negro should make all of the mistakes that the white people have made in their educational system just in order to give the Negro the same curriculum. But over and above this matter of the same curriculum the writer feels that under the present circumstances, some sort of course should be offered to students in Negro schools which would prevent them from making the same mistakes that have been made by the first generation of Negro "medics" and "dentics." The chief of these mistakes is that of spending too much money on the material things of life for themselves alone and forgetting the rest of the race. It is of no avail to claim that some such course to prepare Negro students for the obligations of citizenship is a special type of education. As long as the race is suffering from a death rate twice as high as that of the whites, as long as there are three times as many inmates in the jails as is justified by the number in the population, as long as the great majority of the race is still working in the low paid, unskilled, unhealthy jobs, as long as 75 per cent of the Negroes of the South are not getting an education at all, then the answer to this charge is that special handicaps call for special treatment.

We talk about social problems. The greatest social problem facing the Negro educator is that of teaching college students that it is their duty to do something towards vitalizing the lives of these neglected people.

Negro newspapers and magazines (especially those which claim to be organs of social reform) should educate the classes and masses of Negroes of the present and the future in their responsibility for the support of their own under-privileged and then if we must have prizes for achievement, let us stimulate young Negroes toward achieving in race betterment as well as in the field of art.

SENATE PASSES RACE ACHIEVEMENT BILL

WASHINGTON. — The Curtis bill carrying an appropriation of $[illegible],000 to erect a building commemorating race achievement was passed during the closing days of Congress.

The bill was sponsored by the National Memorial Committee and its success in the House is practically assured, according to Samuel C. Smith, secretary of the committee.

Senator Curtis was assisted by Senator Simeon D. Fess of Ohio who made the committee's report.

In House

A bill similar to the one passed by the Senate has been introduced and favorably reported in the House of Representatives. Its passage at the December session has been assured us by Representatives J. Will Taylor, of Tennessee, author of the House bill; John Q. Tilson, of Connecticut, the majority leader; Bertrand H. Snell, of New York, chairman of the committee on rules; Will R. Wood, of Indiana, chairman of the committee on appropriations; Maurice H. Thatcher, of Kentucky; Theodore E. Burton, of Ohio; Hamilton Fish, of New York; Henry R. Rathbone, of Illinois, and many others. The erection of the proposed Memorial Building is practically assured.

PLAYING THE FOOL.

We hang our heads in shame that Negroes could be found to play the fool in the republican parade Monday night.. It is alright for Murphy's Merry Three to accept employment in the parade as part of its music. Whatever their instruments, with or without singing, they could have taken part, and no one thought anything less of them. But for Negroes, the sons of freedmen who were the occasion of the republican party's birth seventy years ago, to be doing grotesque dances on a float in the presence of the world as their part in a parade in the party's honor, is to prove that we are now just where we were before the Civil War. We wonder what the managers of this parade think of us that they would plan such a spectacle. We are hurt to know that men can be found among us to play such a contemptible part.

Money will buy much, but there are some things which are not saleable. Much as we want to condemn the parade's managers, we find ourselves compelled to soften our reproaches because the actions of our own people gave encouragement to the plan. As a group we need to learn that the thoughtless actions of the humblest among us can discount the greatest efforts of our best.

TIME WILL TELL

One of the leading business rating houses in the world lays down a declaration that eighty per cent of the businesses that are operated in this country fail. This conclusion refers to the businesses of the white man. If eighty per cent of the American white man's enterprises fail, what per cent of the black man institutions are forced to close their doors? Our business history speaks for itself—it has been for the most part a record of failure. Only a very small proportion of business institutions have been able to survive and a still smaller proportion are now on safe and secure foundations. It takes time, experience and knowledge to promote a successful business and the majority of our institutions have been launched by honest and ambitious men who had the desire but not the ability to successfully measure with competitors who have mastered all of the intricate problems associated with their affairs. It is almost impossible for a mule to beat a race horse.

Only a handful of our businesses have existed for twenty years, which length of time gives the reputation of being "old and reliable." These "old and reliable" business men have studied their concerns for years and years. They know what "per cent" means and they can look at both sides of their ledgers and tell the condition of their finance. Experience has taught them. A man who ventures into a field that he knows little about must stumble and falter until he learns his way. He must learn how to fail in order to appreciate success. The history of achievement is also a history of failures.

RACIAL COOPERATION

The problem of Race leadership is indeed an acute one. It is impossible to set eyes upon one man who may be termed the leader of the Negro race. There are many who so style themselves, but at microscopic examination of any of these generally finds them lacking in some essential quality necessary for effective leadership.

Notwithstanding the problem Race leadership presents, racial cooperation its concomitant presents another perhaps more strikingly difficulty. With every leadership there must be a following—a group to be led. It is the task of the masses of Negroes to provide an intelligent following. In a word, there must be cooperation with each other and with the leader. The leader must be supported by sympathetic followers—not those who fight against him, but those who believe in him and in his cause.

This is the difficulty with our group. We hate one another. We envy and despise each other's progress. Cooperation cannot exist amidst such jealousies and hatreds. It can only exist when Negroes learn race pride and race consciousness. It can exist only when the Negro realizes his possibilities as a race and when he takes pride in his racial heritages.

The man who has no pride in his race naturally believes that he is better than others of the same hue. He will believe that the Supreme Being made him just a little bit better than others and that he must live apart from his supposed inferior and mingle with a group which is in fact no better, but which exist on the honest but pitifully mistaken belief that the common Negro is of inferior quality. This type of Negro is the Negro who refuses to cooperate with the race in anything. He thinks he must "rule or ruin.' He labors under the illusion that he is divinely called to lead; that he is too good and too important to follow. As a result, he refuses to cooperate in any enterprise which is not for his glorification and which he cannot mislead. Now this is the type of Negro who truly needs to follow. Leadership in his hands would be a dangerous weapon. Race pride is one of the fundamental bases of Racial cooperation. If the Negro will take pride in his race he will be willing to support its projects. He will forget himself. He will realize that he can rise no higher than his race, and that the higher his race, the higher he will be. The Negro who tries to leave is race ultimately finds that he lowers himself and injures his people because very soon this traitorous character is branded as a racial type. Unfortunately, we receive no cooperation from this type of Negro. He is another who foolishly believes he is divinely inspired to lead all Race organizations. This Negro should cooperate with leaders. The race wants no man as leader who is ashamed of his people—who thinks his race is beneath him. The most it can offer such a creature is an opportunity to reform himself by following intelligent leadership.

Very little can be accomplished without racial cooperation. With it, few things are impossible. If twelve million Negroes presented a solid front of union and cooperation, their demands and petitions would be more consequential and effective. As it is now, one group of Negroes ask for this thing, another for that, and so on. In most cases these groups are antagonistic to each other and each purports to represent the race. Can anything be accomplished with so many non-cooperating and conflicting elements?

The problem of leadership and the problem of cooperation are too closely interwoven to be divided. Race leadership must fail, if there is not one solid body supporting it. He who follows zealously is just as essential as the man who leads. What good is the general without the army—and vice versa? Both are essential ingredients.

In the economic world, lack of cooperation has been the besetting sin of the race's progress. We have built a pitiable few race businesses of National importance. Such a small number has been due to a lack of Racial cooperation. Race merchants fail to measure up to a single standard of quality and service; and Negroes refuse to buy from their own merchants.

Cooperation cannot be stressed too much within our group. It seems that we peculiarly abhor it and think it unnecessary. As long as we cling to this idea, just so long will we move forward with snail-like rapidity. The problem of "who shall follow" is as great as the problem of "who shall lead."

The task of a race leader is a tremendous one. Unfortunately he must not only lead the race, he must fight it also. He has no time to fight the battles of his race, for fighting the people who pretend to follow.

For sixty years the American Negro has fought himself through discord, strife and antagonism—let him now try Racial cooperation.

Racial Consciousness – 1928.

-:- The Negro Collegians -:-

By KELLY MILLER

THE last issue of The Amsterdam News comments gravely upon a remark of Dean Lucy Slowe of Howard University to the effect that Negro college men and women, especially of the present generation, have shown to date very little interest in matters pertaining to the race and to public affairs. The editorial goes on to contrast the former with the present generation of collegians, with reference to their altruistic devotion, to the discredit of the new issue. Although the plain facts in the case require analysis, they are too obvious to elicit argument.

Some two years ago I delivered the annual address before one of the college fraternities in general session at Howard University. I took the liberty to deviate from the expected platitudes of such occasions, and stressed the lamentable failure of the present-day collegians to appreciate the requirements of race leadership and direction. The address caused wide comment and commotion throughout the Negro college world.

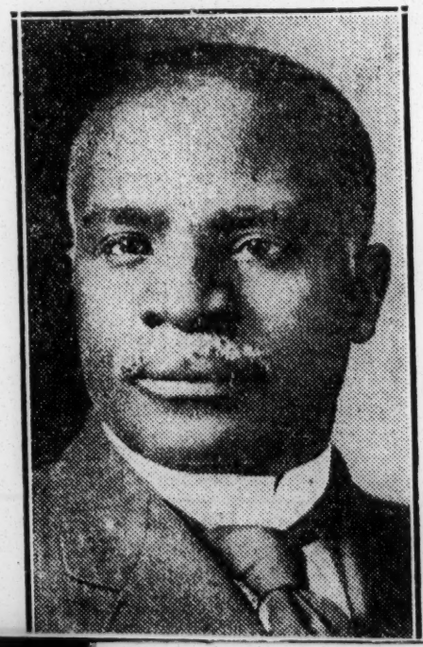
The Negro college world today is in a most serious predicament. Our higher institutions are keeping school and marking time. The zeal and incentive of the earlier day has departed. Rendall of Lincoln, Gravath of Fisk, Tucker of Shaw, Ware of Atlanta, Howard of Howard, came down from the North with the love of God and man in their hearts. Here was a new race to be Christianized, civilized and redeeemed. They felt that they were sent from God to this vineyard, already white unto the harvest. Appeal never met with a more spontaneous and enthusiastic response. Their enthusiasm for humanity leaped across the color line, pupil responded to pupil as disciple to master, as younger brother to elder brother.

Every Negro boy and girl who felt the urgency of spirit rushed into the newly established school and college with the joy and expectancy of the Greek youth who felt impelled "to make a great journey to Athens." There they expected to find learning and light. The newly awakened Negro youth caught a full measure of the spirit of their preceptors.

The Grimkes of Lincoln, Gregory and Simmons of Howard, George Moore and wife of Fisk, Wright and Crogman of Atlanta, Booker Washington of Hampton had no other aim but racial uplift and reclamation. Even the interlinking generation caught a double measure of their spirit. Procter and DuBois, James Weldon Johnson and Walter White, J. C. Price and Bishop Caldwell, Major Moten and Bishop Gregg, fall little whit behind their elders in their racial zeal and ardor.

But nothing lasts forever. The northern missionaries have passed from labor to reward. The spirit which impelled them has all but died with the generation which produced it. The founders of these schools and colleges can never be duplicated. Even these same individuals, if now alive, could not function today as they did in their time. The spirit of the age has changed. The Negro can no longer derive incentive and zeal for racial weal from this higher source.

A new source and new incentive must be sought. It has not yet been found. The present-day Negro collegian can gain only such idealism as he finds in his environment. It is not his fault, merely his misfortune. The Negro colleges have been greatly enlarged, the faculties and facilities have been improved beyond comparison. Technical and exact scholarship has grown with the increasing standards of the times. A Negro freshman now may think he knows more than the senior did a generation ago, and may be justified in the thinking. But here, as elsewhere, the letter killeth, the spirit maketh a life.



— Kelly Miller —

Love for God, love for country and love for race were the dominant stimuli in the older generation of collegians; these are greatly and generally wanting in the rising generation. I must not allow myself to indulge in wholesale condemnation. Every generation has its quota who refuse to bow to Baal. Modecai Johnson, George E. Haynes, Nannie Burroughs, Lucy Slowe and Gilbert Jones are college products of the present century who yield the first place to none in racial consecration and devotion. There are also a number of younger men, fresh from college, who are willing to place their gifts upon the altar. I am speaking of the dominant tendency and spirit.

The present generation is unfortunate in that it comes into affairs at a time of great transition of social ideals. The change must needs come, but woe be to that generation in which it cometh. We are now in the midst of shifting our religious conception from the doctrine of Moses to the doctrine of Darwin. The scientific spirit is rife. Higher criticism weakens the older foundation of faith; modern jeopardizes ancient belief. This unfortunate generation, which must sustain such radical transformations, will all but lose its sanction over conduct. In the next generation or so the newer idealism will doubtless have become so soundly established as to meet the requirements of the coming time. But in the meantime the existing generation must bear the brunt of transition.

The Negro race is doubly unfortunate. Before the race has had time to become rooted and grounded in the doctrinal basis of the old belief, its very foundation is shaken by critical scrutiny. While the race is forming itself into family relations under sanction of religion and law, the integrity of the family is being destroyed by pressing industrial and economic demands and lowered ethical standards. At a time when the Negro should be gaining an intimate understanding of the deeper meaning of patriotism, the Constitution is being made into a scrap of paper, and his rights ruthlessly overridden.

The one dominant aim of our day and time is the accumulation of wealth and the riot in the pleasures and luxuries thereof. The race has not yet been able to secure the requisite quantum of wealth to meet the requirements of a well ordered decent living. We are thus plunged into the midst of the abuse of wealth before learning to make the normal and proper use of it. But the Negro has neither starting point nor destination. The function of the college is to furnish the youth with a compass to guide his way. But a compass is wholly inutile without a point of departure and a fixed objective. The Negro lacks both.

What the Negro collegian needs today is a fixed ideal which is sufficiently clear and well formulated as to seem to be easily realizable. Take any class of Negro college men and women and ask them collectively or individually what is their philosophy of life or what is their chief aim and ambition. The answer would be a maze of doubt, uncertainty and indefiniteness. Let me propose this question as a test of my meaning: "What is the chief aim of life, Mr. Young Collegian? Is it to serve God, country, race or self?" The rsponse, if genuine, would probably be in reverse order of the above arrangement.

Until our colleges themselves can find an ideal for these young collegians upon which the board of governors, faculty, alumni and sustaining public unite and agree, it is too much to expect these young people to find the right objective by their unaided effort. I might go further and say that it is not specifically incumbent upon the college to formulate and proclaim the racial ideal; it is the responsibility of united race statesmanship and patriotism.

NEW NEGRO LEADERSHIP.

With the increasing recognition won by negroes of outstanding attainments in many fields there comes to many of their people a natural feeling of pride. That this is accompanied by a consciousness of the responsibilities of the new leaders is pointed out by E. FRANKLIN FRAZIER, negro sociologist, in the April Current History. The preacher-and-politician domination which followed immediately after the emancipation of the slaves was filled with optimism and enthusiasm. Any opportunity open to American citizens did not seem beyond the reach of the free negro. As education spread, a less hopeful attitude was taken by the outstanding individuals.

Now that the number of negroes who have succeeded is growing rapidly, some of the more public spirited among the new leaders are inclined to criticize these artists, poets, novelists and scientists. The detachment necessary to their work is deplored by negro newspaper editors in some cases because it cuts an able man off from active participation in helping the race. The artist absorbed in his pursuit loses the feeling of race conscicusness that drives others to organize and educate.

Not all the artistic leaders are lost in their own specialty. JAMES WELDON JOHNSON is a poet and musical critic of note, and also a prominent worker in the National Association for the Advancement of Colored People. Another active member of it is WALTER WHITE, the author of two successful novels. Dr. W. E. B. DU BOIS is best known for his guidance of the association and his editorship of The Crisis, but he is also the inspiration of much artistic and scientific work by younger men. Some of the men and women who are doing the best work in their own fields should not be diverted from their purpose, even though it looks like a selfish one to the new negro radicals. The latter are eager to press every force available into such labors as the organization of the Pullman porters, development of educational facilities, free clinics, political betterment and everything that will improve racial opportunities.

They should not forget that individuals concentrating successfully on their own creations automatically act as leavening agents. There is stimulation for all in the subtle poetry and ambitious prose of JESSIE FAUSET; in the poems of COUNTEE CULLEN and LANGSTON HUGHES, who have won the Witter Bynner poetry prize for two successive years; in the scientific studies of Dr. ERNEST JUST, Dr. CARVER at Tuskegee, and a number of others distinguished for research work; in the achievements of ROLAND HAYES in music, AARON DOUGLAS in art, and CHARLES GILPIN and PAUL ROBESON in the theatre. Such leadership plays as large a part as more conscious direction in the social transformation of the negro

WE AGREE WITH DR. MOTON

Dr. Robert R. Moton, Principal of Tuskegee Institute, addressing the well known College Fraternity voiced the sentiments of thousands of thinking people when he said: "If more time and money, which goes into social functions among our people were devoted to constructive, serious co-operative effort, it would mean much to Negro business and would prevent many of the disasters to Negro business institutions. What Negro business lacks is standing and credit and these can only be realized as a result of pooling our financial resources and working together unselfishly for the largest good of the race."

We have no criticism to make of college fraternities. No doubt the spirit and the motive of their foundations are excellent. But it does seem that with the brain, talent and character they are presumed to posess, they would create and carry out some solid, worthwhile program of interest and value to the race. As it is the public is impressed mostly with their social side. Newspaper accounts and returning delegates always tell of the various social functions and the "good times had by all," but very little is said of any constructive things done.

At times a "Go-to-High-School, Go-to-College program is announced, but little is ever done about or with these programs. The future of the race rests in the hands of our educated and trained young men and women. If with their education and training they fail to catch the vision of Service, future generations will be in a deeper rut tha nthe present.

It seems we are a "Good Time" race—if Education doesn't make us serious, we are lost indeed.

Senator Carter Glass of Virginia refers to us as "brutish Africans" and the majority of us know less about Africa than we do about the moon. And since when, Mr. Glass, did we become so brutish? Are we not humble? Are we not meek? Are we not subservient? Are we not kind and gentle? Why term us as brutish? We do not lynch, we do not burn at stake, and in short, as far as brutishness goes we in no wise approximate the bourbon Southerners. By their actions and appearances they reflect brutishness and brutality. Because we ask for enforcement of ballot-conferring amendments to the basic law Senator Glass speaks about African domination and racial equality. It has always puzzled us to understand why certain southerners raved so much about their glories and traditions and yet sit in fear and trembling that they will be overthrown by the so-called inferior blacks. If the black man is unfit and backward and is outnumbered ten to one, then there should be no logical fear that white domination will be seriously challenged. None of the black people is seeking to overthrow the white people. They are merely praying for their burdens to be lifted. Senator Glass does not impress us as being imbued with the finer qualities of American manhood but to the contrary as a small-souled individual who comes into courts of the nation with unclean hands.

EVERY EVENING
WILMINGTON, DEL.

JUN 23 1928

Negro Woman Attorney Gives Her Race Good Advice

Dr. Sadie Mossell Alexander, young attorney, of Philadelphia, and the first Negro woman in America to receive the doctor of philosophy degree, winning that honor at the University of Pennsylvania in 1921, was the speaker Thursday night at the commencement exercises of the Howard High School.

The speaker told of the Negro's contribution to American history. She began by saying that the opinion of not only the majority of whites but of a large number of Negroes themselves is that the Negro race is an inferior race. She declared that no race is superior or inferior to another, and that the status of all races is dependent upon environment and opportunity and kindred influences.

She scored the Negroes of Wilmington for not having made a concerted effort to have a Negro admitted to the bar in this state. "A prominent Negro citizen of this city told me not long ago," she said, "that it would be useless to have a Negro lawyer in this state because he would not have the confidence of the courts."

She dramatically declared that the confidence of the courts could not be expected when a Negro lawyer would hardly have the confidence of his own people.

Going back into the early history of the American nation, Dr. Alexander told of the part Negroes had played in the acquisition of American territory. A Negro named Estevancio was one of the pioneer explorers of the southwest in the sixteenth century as well as a group of Negroes who accompanied Navarez, the Spanish explorer. Thirty Negroes were in the company of Ferdinand de Soto when he discovered the Mississippi river.

The famous Negro soldier, Toussaint L'Overture was largely responsible for the Louisiana territory being purchased by America. He instilled the idea of freedom in the people of Haiti. Napoleon, of France, had an arrangement with Spain for the purchase of Louisiana, but was defeated in his plans when practically all of the twenty-five thousand soldiers whom he had sent to Haiti were killed by the soldiers of Toussaint. America subsequently purchased the territory.

The speaker asserted that the Negro had done more than any other race to spread the idea of democracy in this country, and had been instrumental in making known the fact that the Fourteenth Amendment guaranteed rights not only to the Negro but to all races in this country. She told of a Negro in West Virginia who objected to the jury which had been selected to try him not on the grounds that there were no colored men on the jury, but on the ground that no colored men were in the group from which the selections were made. The case ultimately went to the Supreme Court, where the decision was made in favor of the Negro.

A Chinaman in California likewise carried a case to the Supreme Court, which handed down the decision in his favor declaring that the Fourteenth Amendment guaranteed rights to all peoples and races in America.

Referring to the Negro's contribution to American art, she declared that the Negro folk-song was the only true American music, and that one of the greatest modern compositions, Dvorak's "New World Symphony" was based on Negro spiritual themes. She told of the triumph of jazz and how Paul Whiteman and his orchestra, now in Europe, have become famous the world over, through the medium of Negro music. European musical authorities state that an American opera of real American music must be based on Negro folk-songs, she said.

The most practical phase of her address dealt with America's economic situation. "America is called, and rightly so, the greatest nation in the world," she said. "Why are we great? We are great because we are great producers, and because we are great producers we give to the world something that it needs. America exports more articles than she imports, and supplies many of the needs of the entire world."

She told the graduates that they must be not only consumers but producers. Consumers never get anywhere, she said, and the Negro race must become a producing race in order to become a potent factor in American economic life. The chief need of the race, she said, is not more doctors, teachers, or professional men and women, but men and women who are trained in the technique of business.

She asserted that a large number of Negroes were discouraged because of the failure of certain Negro banks and insurance companies.

But she declared that in every case the institutions were managed and operated by men who were not trained in the technique of business. She advised all of the students to enter college in the fall and to study business that would enable them to produce articles that the world needs and to manage large financial enterprises. C. C. Spaulding, head of the North Carolina Mutual Life Insurance Company; S. W. Rutherford, of the National Benefit Life Insurance Company, Washington, D. C.; Mrs. A. E. Malone, of the Poro College, St. Louis, and the late Madame C. J. Walker, of the company which bears her name, in Indianapolis, were cited as successful Negro business men and women.

Racial Consciousness-1928.

SOUTH CENTER

A beautiful department store has opened in Chicago and been thrust in the midst of the much maligned "black belt." This store is known as the the "South Center" and rivals in completeness and variety many of the downtown stores and surpasses most of the outlying concerns. This new business will help build up the community, will undoubtedly give us employment and opportunities to learn the science of merchandizing and will tend to stabilize the district. The South Center follows in the wake of the Regal Theatre and the Savoy Ball Room. It is modern in every respect and offers every facility that could be expected.

In times back when bids were made for our patronage, it was felt that we would buy anything and that anything was good enough for us but now that attitude has changed and these people who are locating in our districts are offering to us the same kind of service and commodities that other people are offered. They are beginning to respect our buying power and spending proclivities. It means that we are winning recognition as economic fixtures in our communities. Over a million dollars has been spent in our districts for the establishment of the concerns that we have just mentioned. We should patronize them and seek to keep some of the money in our own district, meaning that we consider these institutions as being interested in those who will support them. South Center is a new innovation that makes an attractive appeal for our support and patronage.

BUSINESS OPPORTUNITIES FOR A 100,000 NEGROES

A number of well known St. Louisians have been interesting themselves in the problem of employment and that of securing a better financial foundation within the colored group. Their inquiry has led them to feel that the following questions are pertinent and that they are the concern of all of us.

1. St. Louis has 100,000 Negroes. With this population they operate only five automobile filling stations. In the matter of automobile repairs, the work which colored people have to do could easily support five times as many repair shops as we now operate. In the automobile sales business there should be opportunity for considerable automobile brokerage business.

2. In some other fields the shoe repair business is far from being well developed and fully exploited. Tinners and roofers are practically non-existant. Upholstering, which gives a very independent living and comparatively lucrative return has hardly been entered by our group. The coal business has proven a very profitable field in other cities, why should it not prove so in St. Louis? This does not exhaust the list by any means.

The "Open sesame" to all of these fields is preparation. The popular faliey has been that one needed to prepare himself for only the types of work, popularly known as "white collar jobs." The others, it seems, we believe could be picked up as we go. The same serious attention must be given to the period of preparation, no matter what vocation a person plans to enter. The great majority of our youth are not finding their way to livelihood through the so-called "white collar jobs." This means also that the vast majority are not seriously preparing themselves for the types of work in which they are engaged.

Discussion of this vocational problem should arrest the interest and participation of all of us. We must find the answer to the restricted opportunities given Negroes for employment through their larger and more adequate preparation for a more varied vocational opportunity.

Does Not Like The Name "Negro"

To the Editor Journal and Guide:-

A few days ago I noticed an article in your paper stating that a conference of colored ministers (in Baltimore, I think), were raising an objection to the word Negro being spelled with a small N. Today I see another objecting to the word Negro altogether, in reference to the colored race. Sir, I want to take my hat off to the man objecting to the word "nigger" or the compromising word "Negro." I too object to the name in any form whether the N is large or small in reference to the colored race. I find after carefully looking up the word that it comes from the Latin word nigrum, meaning black. The object may be a horse, cow or dog or any other object for that matter if it is black! and if you will please take anything black and place beside the human skin and you will see a vast difference. On the other hand take anything that is the same color of the darkest colored man and that object will not pass among the standard colors for black. The name was no doubt given to us by way of burlesque and not for the want of a name for a nameless people.

As a rule the white man, and especially the Southern white man, delights in calling the colored man by a nickname that he is quite sure is not the name of the person spoken to. Some folk say they do not care that there is nothing in a name, and you can't hurt them by calling them names. Well, whether there is or not, there are names given to my people that as an individual I will not answer to. I saw a white boy get into it by calling a colored lady a coon some time ago. Look up the name and you will find that aside from the little four-footed animal called racoon it is a slang name for a Negro. A man was called a dago in Greenville, S. C., once and the man grew angry and replied that I had rather be called a "nigger." And we can give a case where death was the result of a name. I hate the name and think that all papers printed by and for our people should wage war against the word. I do not think that we should insult anybody about it but in a nice way let the WORLD KNOW that the name is unacceptable and forced upon us as a race.

A mayor in a certain city of this state some years ago called the leading colored people of that town into a conference to learn the cause of the great exodus of our people north, the bulk of the men called on refused to tell the real cause but when one of the ministers was called upon, he told him that it was the treatment that the white people of the South were forcing upon our people, naming many of them. The mayor replied that he knew that they were not treated right but he had heard no complaints and thought they were satisfied.

We miss many of the rich blessings of God because we fail to make our desires known to Him. In the dark days of slavery our fathers were forced to take what came and hold their peace and the effect can yet be seen on their children—they want to take what comes and look for a reward in the end. There are some things that if we miss in this life we will not get in the life to come. Cut out the new pet names 'nigger" and "Negro" and give us the original with the name of our country.

—AFRO-AMERICAN.

Lumberton, N. C.

A Great Project

A BILL has been introduced in Congress to erect a National Memorial Building as a tribute to the Negro's contribution to the achievements of America. This building, if erected, will have a Hall of Fame, art and music rooms, statues, reading rooms, tablets, a museum and an auditorium. Every part of it will be used to depict and perpetuate some historical event in which the Negro has distinguished himself.

THIS is the greatest cultural project ever undertaken in behalf of the Negro. The place of the Negro in the history of America has been sadly overlooked. His services in the Revolution, in the War of 1812, in the Civil War and in the Spanish-American War are ignored in the school histories. Unless a Negro child has enlightened parents he is likely to grow up in ignorance of his race's achievements, though he will know all about the achievements of other races.

APART from his military record the Negro has done a great deal for this country. His unpaid slave labor laid the economic foundation of America; the cotton he picked went into Northern mills and enriched all sections of the country. He has always been the economic mainstay of the South, and now his music is being hailed as America's only original contribution to the culture of the world. It is fitting that a Negro Pantheon should be erected in the national capital, and all Negroes should write to their Congressmen urging support of the bill.

NEWS
CHICAGO, ILL.

MAR 17 1928

FROM THE NEGRO'S POINT OF VIEW

BY CHANDLER OWEN.

COLORED BANKS AND THE PANIC.

Last week the Savannah Wage Earners bank closed its doors. That was probably the oldest and strongest Negro bank in the south. Following so closely on the heels of the Solvent Savings bank of Memphis, the shock was terrific. Again letters flow in to me and on every hand come inquiries about colored financial institutions. Should I put my money in a colored bank? Should I let my deposit stay in the Binga State or the Douglass National banks?

Some letters are very frank. A woman said plainly: "I believe in helping my race institutions, but I cannot afford to lose my life-time savings." Another writes: "Don't you think I should put the bulk of my money downtown? I would still be willing to keep a deposit in one of the colored banks." A man from Jamaica declares: "I am going to deposit part of my money in a colored bank, but most of my money I'll intrust to Uncle Sam. I mean I shall keep it in the postal savings bank." A fourth person declares: "I never expect to put another cent in a Negro bank." A fifth goes to the other extreme in positively swearing: "I don't expect to put one penny in a white man's institution. They fail, too, frequently. If I lose, I intend to lose to my race. We must have confidence in ourselves."

Here is a very interesting group of opinions coming from all types of Negroes. Some are gratuitous expressions of individual policy and intention. Others are direct or indirect questions. Both are calculated to solicit an answer.

My advice, briefly stated, is to follow the happy mean of Aristotle. Most extremes are wrong. It is perfectly proper for Negroes to patronize colored and white institutions. They work for both white and colored employers. They buy from white and colored merchants. They sell their commodities to white and black buyers. The races ride on street cars, attend school, go to theaters and work together, so there is no reason why they should not do business together.

Nevertheless, there are opportunities which Negroes can get only in their race-owned and race-controlled institutions. Especially true is this of banks. A Negro cashier is almost unthinkable in a white bank. Any but a Negro cashier would be unthinkable in a Negro bank. And what is true of the cashier applies with equal force not only to all the higher places but even to such positions as stenographers. Colored stenographers are not often found in white institutions unless they are "passing."

Chicago happily has two strong colored banks—the Binga State and the Douglass National. Both are established. Moreover, their heads—Jesse Binga and Anthony Overton—are conservative and careful business men, surrounded by men of similar caliber. Besides, while bad enough, this panic has hit Chicago less severely than most other cities. Again, the banking laws of Illinois make bank failures almost unheard-of occurrences. "Keep confidence and keep cool" is a good formula.

EVE. NEWS
DENVER, COLO.

MAY 31 1928

COOLIDGE O. K.S NEGRO MEMORIAL

Blacks Will Erect $500,000 Building in Washington to Honor Race

BY LEO R. SACK
(Scripps-Howard Leased Wire to The Evening News)

WASHINGTON, May 31.—President Coolidge has approved the construction in Washington of a memorial building, costing not less than $500,000, "as a tribute to the Negro's contribution to the achievements of America."

He will soon name a commission of 12, to be known as the national memorial commission, to co-operate with the commission of fine arts in determining a location, and preparing plans.

It is expected the memorial will be located somewhere on the mall adjoining the projected group of handsome new federal buildings.

Authorization of the memorial by congress and its approval by the President realizes a long standing ambition of Negro leaders. The building will contain a hall of fame, art and music rooms, a library, a museum and an auditorium to seat 4,000.

Funds will be raised by the Negroes themselves thru subscriptions. The federal government will provide the land and superintend construction. When the Negroes have contributed a minimum of $500,000 the government will provide $50,000 for its share.

Senators Fess of Ohio and Curtis of Kansas sponsored the proposal in congress.

A Vigilance Organization At The National Capital

Dr. Emmett J. Scott, secretary-treasurer of Howard University and a citizen of national reputation whose interest in race welfare is never flagging, thinks there is need in Washington for an organization with national affiliation whose purpose would be to analyze proposed Federal legislation with the view of ascertaining its possible effect upon the welfare of our group. He observes that often bills are introduced in Congress carrying provisions which may or may not be predicated upon racial hostility, but which should they actually become a part of the law would be susceptible to subversion for the further proscription of the Federal rights of the race. The organization which he suggests would maintain a vigilance for Congressional bills carrying provisions which might be, in event they become laws, ministered to cur detriment, and to arouse the strength of the race in opposition to these bills.

Though we are just now without specific commitments in regards to the organization Dr. Scott suggess, we are cognizant of the fact that as our group adds to its intelligence, culture and wealth so does our sensibility to civic, economic and political proscription increase. It may not be, and it probably is not, that we are finding ourselves further encompassed by these citizenship disabilities or that they are being projected against us on an increasing scale, but even those which we endure and any which might possibly be proposed to our ill-welfare becomes more acute and oppressive with the enlargement of our conception of democracy with the immunities and obligations which are meant to inhere to the citizens under it. Ours is a battle the end of which does not yet appear, and it is quite certain that we shall have to prepare for the interminable siege at undemocratic and unAmerican influences that would bar our path to equal American privileges and immunities with their concomitant responsibilities. This shall become increasingly necessary and impelling as we attain intelligence and culture—the factors which shall make more acute our sensibilities to economic and political inequities, fostered by proposed race or class legislation or prompted by a subversion of what otherwise seems to be a justa law. This is not to infer that our increase of education shall the more embitter us because of our status in America's social scheme. On the contrary, with more learning and more material achievments will come more tolerance but it will be a tolerence based upon an understanding of the social ideas and traditions out of which has grown the present unhappy order of things, and not a tolerence which begets supineness or withholds protest against the evils that be.

Further analysis of Dr. Scott's idea of a national vigilance organization with headquarters at the Capital of the Nation may prove it to be not only sound but an impelling one. It is certain that we must prepare to share of our wealth and education as we acquire it in the battle for the acquisition and retention of an the rights due us as citizens of the Republic.

It is not conceivable that in this day there will be proposed national legislation openly and avowedly differentiating between the citizenship of our group and other Americans, but the day has not yet passed when proposed laws carrying provisions that would accomplish the same thing by circumvention are not dropped into the Congressional hopper. Here is where eternal vigilance is the price we must pay for freedom

ELMIRA, N. Y.

Star

APR 27 1928

Colored Citizens to Form League Which Will Request More Recognition for Race

Colored citizens of Elmira are planning a concerted movement which it is hoped will bring them more recognition in civic and intellectual affairs.

A meeting of residents of Elmira will be held at the Castle Hall, 657 Dickinson Street tonight at 8:30 tonight. The call for the meeting states:

"Attention Men! If interested in the civic, moral and intellectual welfare of Elmira's colored citizens, meet with us and help us form a civic league."

It is proposed to form an organization which will take an active part in the advancement of the colored race. Notable negro educators and speakers will be brought here and other steps taken to create more of an interest in the colored man.

The League is also intended as a means to bring more prominently before those in authority the welfare of colored citizens, that they may be eligible for public positions. It has been suggested that place should be made for them in such positions as policemen and firemen and other positions of responsibility under municipal government.

A temporary committee has been acting in the interests of the league, composed of Adolphus C. Hailstork, Solomon Corbett, Dudley Bair, Hart Graize, Floyd Coleman, William Sykes and G. W. Johnson.

The movement is declared to have the approval of the colored ministers of the city.

Racial Consciousness - 1928.

A woman of color staggered along the Boulevard of Chicago, her flashy attire, brazen stare and painted face labelled her as a fallen creature, an adept in the world's oldest profession. As she sallied along, one of the thousands of passenger busses that roll over the streets of Chicago jogged along with its patrons straining their necks to see what they could see. One bejeweled and cultured lady from the gold coast of the extreme south side caught a glimpse of the disreptable figure and softly murmured to her companion: "Isn't it a shame for Negroes to live on the Boulevard." If she had looked further and longer she might have seen prim, sedate ladies reclining on their urban piazzas; she might have noticed well kept little children, with their hair neatly braided, playing in the grass; she might have observed the evident manifestations of a people trying to live in decency, but not she. Hers was the American way. She saw only the flotsam and jetsam, and upon it she predicated her ill-timed conclusion that all black people are the same. "The women are unchaste and the men all thieves and rascals." This is another one of the great curses of American prejudice.

* * *

"ECONOMIC CONSPIRACY"

Of late, there seems to be a tendency among colored writers to attribute the hard economic conditions of the Negro to what they call a "conspiracy of the whites to reduce the Negro economic slavery." In support of this idea, they point to the large number of colored people out of employment; they call to notice the fact that jobs once held by colored people are now held by whites. Though these things are true, yet they are not evidence of any conspiracy against Negroes. The fact is they are but the result of changing conditions and a new attitude of the whites as to the serious business of earning a livelihood. This is an age of machinery. Machines of various kinds are performing the work formerly done by unskilled labor. Men are thus being thrown out of work faster than any other kinds of employment are being found for this great army. Unskilled whites faced with the necessity of earning a living, are not fastidious about the kind of jobs which furnish their meal tickets. They no longer turn up their noses at what in times past were called "Nigger Jobs." Instead they go at them with eagerness. Of course, most of the jobs are provided by white people. Is it not natural, therefore, for the whites to give the preference to their own people. Certainly there can be no conspiracy about that. Negroes will have to keep in mind that they themselves are the only people in the world who prefer to help other people before their own. The situation of the Negro, however, is not hopeless. He has it in his own hands to help himself. There can to some extent be found compensation from the fierce industrial competition in creating employment in providing some of the many needs of life. In short, more attention must be given to business. Why should the Negroes eternally provide places for others in supplying these needs when they themselves are suffring for employment. It's about time that the so-called leaders begin giving earnest attention to this phase of existence.

The Rising Negro

From the Emporia Kansas Gazette

The professional man in America, outside the larger cities, labors under tremendous handicaps. Considering the obstacles imposed on them, it is amazing that so many have been able to succeed.

In the larger cities, brilliant Negro lawyers and singers, successful Negro surgeons and actors, are no longer a curiosity. But the Negro professional man has to contend with the prejudices of his own race, as well as those of the white people.

Many Negroes, accustomed to take the white man at his face value, unconsciously accept his assumption of superiority in the professions, and when they are sick or when they need a lawyer, they prefer to entrust themselves to a white doctor or lawyer, although there may be Negro professional men who are much more highly skilled. These prejudices are as deeply ingrained in the Negro race as they are in the white race. It is commonly observed, in states which permit traveling Negroes to eat in the dining cars, that the Negro waiters frequently take occasion to slight and to insult in small ways the Negroes who venture in. The Negro waiters feel that the Negro diner is "putting on airs" by eating in the dining car, and take occasion to show their prejudices.

The Negro race, if it is to gain equality in the professions with the white race, must respect its own professional men—its many brilliant teachers, actors, lawyers, doctors and ministers.

Negroes should be proud of the success of Roland Hayes, Charles Gilpin, Florence Mills and others who already have commanded the respect and admiration of the white people. Furthermore Negroes should assist in every way members of their own race, at present unknown, who are struggling for similar eminence.

For if these Negro professional men do not have the respect of their own race, they cannot hope to gain that of the white.

EVERY EVENING
WILMINGTON, DEL.

JUN 28 1928

GOOD ADVICE TO NEGROES.

Dr. Sadie Mossell Alexander, who addressed the graduating class of Howard High School Thursday evening, gave her race some excellent advice, and her talk to the Negro students must be taken as one of the outstanding features of the local commencement season. She insisted, with full emphasis, that the Negroes pay less attention to "racial inferiority" than they have been doing, evidently admonishing them to abandon all thought of the matter and turn their attention to the realities of life and their own opportunities. Evidently Dr. Alexander thought the more the question of race entered into the daily thought of the Negroes the more it stirred resentment and this of itself was a handicap to progress.

Perhaps the meat of her views was contained in the admonition against the over-education of those unfitted for scholastic attainments. In its place she urged training of the race to be producers instead of educating so many for the professions—teachers, doctors, etc. She called attention to the fact that this is an age for production—of manufacture and commercial enterprise—and thought the future of the race could best be advanced by following some of those forms of business. Declaring there was a need of trained men of the race, she insisted that the proper development of the Negro as a race depends largely on meeting this opportunity.

Dr. Alexander evidently endeavored to assure her auditors that higher education did not greatly ease the burden of making a livelihood, nor of itself elevate the race so much or so quickly as would the trained successful Negro in business. She might have pointed out that of the 12,000 or 14,000 Negroes in this city there were but half a score who count in the business affairs of the city and they are mostly professional men. She has reached the conclusion that the Negro must get into trade on his own initiative, and not remain the hired helper.

Her address, we take it, was to discourage too much stress on the value of academic instruction and too little on the practical training. She might have referred to the experience of Colonel Lindbergh, who was honored, a day or two ago, with a degree by the college that had turned him out—politely of course—for his inaptness at study. All the world will concede that he is a success—in the highest sense.

We may take the experiences here of the late Robert Graves, who was prominent as a caterer in Wilmington 40 years or so ago. Race inferiority never held him down. He was the best caterer in this section and was held in high esteem and respected by the entire community. The color of his skin neither furthered nor impeded his advancement or success. He simply did his work intelligently—put his whole mind on it—forgetting, doubtless not thinking or caring whether he was of African descent or not. If any one doubts that he was successful or was held in high regard by the white and colored people of the community let him inquire of any of the women who attended the chief social functions of half a century ago. They will tell you he rendered the service for which he was engaged better than any other man—white or black—could have done.

Dr. Alexander is qualified to speak on the Negro question. She is a scholar, with a recently bestowed honorary degree, and assistant to the Philadelphia district attorney.

NEGRO SELF-EXPRESSION

The untouched picture of the American Negro's cultural development during the decade immediately following the Great War has nowhere, so far as I know, been presented so directly and effectively as in the story of self-expression revealed in the major writing of contemporary Negro authors. And the story is convincing and satisfying. It is vivid, factual and objective. It has the advantage of being artistic and it does not confuse or identify racial traits with cultural forms. Presentation in this form also eliminates the common liabilities found in the human factors of prejudice, limited observation, and inadequate knowledge.

The turn of a century, the rise of an epoch, the aftermath of a conflict, the stirrings of a social process—these are always of importance in their elemental significance to people and nation. This is particularly true for the Negro. In no aspect of the American scene has recent transformation been more marked or development more accelerated perhaps than that in which the intellectual Negro has played his part. To say that it is an unusual record is commonplace. Professor Robert E. Park has referred to this renaissance as a new philosophy of life, a rational basis of new hopes, new attitudes and new racial and social traits. It is important, therefore, he thinks, to judge Negro literature as an "integral part of a single tradition, and as a unique collective experience."

Dr. Locke has well referred to the new expression as a sort of composite picture of the new Negro mind and spirit reflecting its influence upon Negro life. It is, of course, not entirely new. It is a development, a summation. It is old and it is new. It is exceptional and it is also representative as may well be seen from the remarkably large number of younger Negroes who have felt the creative urge. From every state, in every walk of life they have tried. They have failed and they have succeeded.

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NEGRO SELF-EXPRESSION

The untouched picture of the American Negro's cultural development during the decade immediately following the Great War has nowhere, so far as I know, been presented so directly and effectively as in the story of self-expression revealed in the major writing of contemporary Negro authors. And the story is convincing and satisfying. It is vivid, factual and objective. It has the advantage of being artistic and it does not confuse or identify racial traits with cultural forms. Presentation in this form also eliminates the common liabilities found in the human factors of prejudice, limited observation, and inadequate knowledge.

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Racial Consciousness - 1928.

Negro Leaders Advocate Jim Crow Columns in White Papers

Because of an article appearing in our columns April 26, 1928, written by a member of our staff over his own signature, advocating the establishment of jim crow columns for Negro news in white dailies, we have been charged with reversing our policy on the manhood rights of the race, and in view of our well-known policy of opposing jim crowism in every form that the white man may seek to impose it upon our race, and weak-kneed Negro leadership grins to accept it, it becomes necessary for us to restate our position, and to once more state that the Editor of the Atlanta Independent, and the policy of the paper is uncompromisingly opposed to jim crowism in any phase of the national life.

Dr. Butler, as many of our staff and correspondents are, is an able writer, and the Independent permits its staff to express their personal views, but in no way to shape the policy of the paper. The good doctor was expressing his personal views, and in no way represented the character or policy of the Independent.

As a rule, it is stamped upon the front page of those white dailies in the South that carry jim crow columns for the benefit of Negroes these words, "This edition is not sent into white homes, sold on news stands nor on trains." This position is taken, and explained, by the management of the white dailies to have their subscribers to understand that Negro news is only for Negroes, and that no news about Negroes is to go to white people, except crime news. In fact, those white dailies that get out jim crow columns, in answer to the appeal and appreciation of jim crow Negroes, have it understood that the Negro column is purely a local matter, and not sold on trains, nor news stands, nor sent into white homes.

And how any Negro preacher, doctor, dray hand, or rail splitter can advocate that Negroes build up a white paper by placing themselves in such an inferior and vacillating position is a question that the Independent can not explain. We are jim crowed on the railroads, in eating places, hotels, theaters, parks and play grounds, and you will find these same Negro leaders who advocate jim crow columns in white papers, protesting against these conditions, and at the same time stultify themselves by paying for and advocating the establishment of jim crow columns in white dailies. It is pointed out by some of the advocates of jim-crowism, that Negro men and women are referred to as "Mr. and Mrs." in the jim crow columns. This may be true, and if it is true it is because the jim crow columns are edited by jim crow Negroes and their columns are never read in white homes, for the reason the edition of the paper which carries the Negro news is not sent into white homes, sold on news stands nor trains.

The jim crow column is usually on the back page and headed, "News for Colored People."

We remember several years ago, when the Independent was fighting against jim crow theaters, with back door entrances from the alley, in which our school teachers and the best educated Negroes, including our professional men and their wives were fighting in the alley with the street urchin to get in the back door first, that the late Charles R. Pendleton, editor of the Macon Telegraph, in replying to our editor, said, "If the Atlanta Negro Editor wants to break up jim crow theaters, jim crow parks and general jim crow accommodations for Negroes, he will have to stop growing jim crow Negroes, for just as long as his race grows a crop of jim crow Negroes, who cater to jim crow accommodations, some white man is going to prepare jim crow accommodations to catch the black birds."

The Negro leader who advocates jim crow columns in white papers advocates the breaking down of Negro newspapers and the Negro individual who prefers to see his name on the back page in a jim crow column in a white paper is an enemy to his race and would trade its manhood to satisfy his vanity, because he believes that "Mr." before his name in the jim crow column on the back page of a white paper is a greater honor than to have his name appear on the front page of a Negro weekly.

It is the old type of the hat-in-hand Negro leader who bows and scrapes to a white man for second class accommodations instead of standing up and advocating the full manhood rights of his group.

We can only make it by asserting our own self-respect, and not by accepting any humiliation, nor reflection imposed upon us as a race by paying for it. No white man advocates a white column in a Negro paper, and why should a Negro advocate a jim crow column in a white paper. No white man trades with a Negro in any line of business, when he can buy from a white man the same goods. We do not advocate boycotts, but we do advocate self-respect, race pride and outstanding manhood. It comes in bad grace for any Negro to advocate jim-crowism in the columns of a Negro journal. Such advocacy is little less than using the columns of a Negro paper to transfer its business to the columns of a white paper.

We have always been, and always will be, opposed to jim-crowism, or any other policy that questions, or seeks to reflect upon the intelligence, character and respectability of Negro people.

WHERE IS OUR FUTURE MAN-POWER?

When one observes the large number of colored girls and the paucity of boys graduating from our high schools and colleges, if said observant is serious and has ever given the matter consideration, he is forced to inquire as to the race's future with such a shortage of potential man-power of the proper type.

While it is true that no race can rise higher than its women, it is likewise true that no race can rise higher than its men; and colored parents and guardians will do well to give this critical situation due thought and consideration.

Where will these girls, graduates of high schools and colleges, find the type of husbands with which to yoke equally upon the matrimonial sea?

What parents want to spend years of labor and expend large sums of money to provide an education for their daughter, and then see this girl become the wife of some trifling, good-for-nothing fellow, whose conception of life is diametrically at variance with that of his female mate?

As often repeated in these columns, our race is not giving the proper amount of sober thought and earnest attention to matters of vital importance affecting our racial growth, development and progress, and we are fastly developing a one-sided, rather than a symmetrical race.

It is perfectly all right to educate our girls, but it is all wrong to educate our girls and give them the highest type of intellectual development and educational training, and then permit our boys to drop out of school as soon as most of them can obtain a job and earn a small livelihood in a menial capacity.

No self-respecting woman or girl wants to marry a man who is her inferior along these lines, yet we are producing such few upstanding young men worthy of such women and girls as to give those interested in the future of our group much concern.

Truly here is an alarming situation which should engross the time and attention of every black man and woman; for too many of our male youths and young men seem to be devoting their careers to superficial and ephemeral things, caring naught for nor giving any concern to the elementals and fundamentals of race building—sober thinking and right living.

THE DRAMA OF OUR LIVES

It has been long thought that the black people in America are just about the happiest people on earth. They have been described and catalogued as being rollicking, care-free, happy, go-lucky. Everybody believes that they sing and dance without worry or care, and most white Americans think that the unfavorable situation affecting these black people does not give them serious concern. This conclusion is in error and the black people have not sublimely resigned themselves to their unfortunate fate, they are not happy and free from cares, they are not unaware of their ill fortune. Instead of being happy-go-lucky they are bitter, miserable in mind and fully cognizant of the fact that they are deemed misfits in society. They are, however, entirely successful in hiding their feelings and in deceiving the public. Their heart secrets are hidden and like the Arabs that Robert Hitchens wrote about "nobody but themselves and God knows what is in their hearts."

The world does not seem to know that the American black people are made miserable because they are not permitted to think as Americans. The world does not know that the American black man grieves because he is stamped as being "socially different" from all others, and the world does not know, because the black man has never admitted, that he desires to conduct himself and his affairs as other races do. Everywhere and every time the color bar is raised in his face his heart sinks and his burdens grow heavier. His philosophy of life becomes morose and the smile that he wears becomes a veneer and a mask to his innermost soul. Pains and passions are consuming the hearts of American black people. They burn and flare up in the dark recesses of his private life. He laments and moans; he prays and sings intermittently, and if ever there was a people who was sad and sorrowful the black people of America is that people.

Black people of the south come north to live because they are made miserable there. Black people in the north, as quickly as they gather a few dollars, sail over to Europe as often as possible. They all come back with glowing tales of their freedom and liberties elsewhere.

The freedom and liberties that they talk about are the freedom and liberties that are denied to them in their own country. They want to live just as other people live without fear, insult, molestation, and intimidation. If the black man were accorded his freedom and liberty in this country his progress would really be something to inspire other people, but in every vicissitude of human endeavor he is impeded, hindered and baffled by the bar sinister and the infamous Nemesis of color hatred and racial prejudice.

When the American black people assemble themselves together the paramount issue before them for discussion at all times is the damnable race problem. Like Banquo's ghost it will not down and like David's sin it is ever before them. They are not a happy people far from it and public expression of joyfulness is nothing more than an overflow of suppressed and pent-up energy. They are cramped in their style of life and it irks them to desperation.

It has been explained succinctly by commonplace individuals that the black man's craze for automobiles of high power is induced by the desire to fulfill his innate desires without being disturbed and the automobile gives him a greater latitude than anything else. Even that has its disadvantages because, when halted by night in a distant city, he is forced to look for that depressing settlement infested by his unfortunate brothers before he can get accommodations. It is a tragedy.

What has been construed to be an indication of our satisfaction is nothing but a veil that hides the fiction of our lives. Our lives are not comedies and we laugh when the natural emotion arises to cry. A drama of life little understood by other people.

Negro Icemen Receive Cold Reception From Harlem Housewives

And This Despite the Fact That They Offer Larger Pieces for Less Money, Investigation Discloses

By L. BAYNARD WHITNEY

Icemen are having a hot time in Harlem. However, Negro icemen usually receive a very cold reception from their own race, while most Harlem Negro housewives receive their white icemen quite warmly. There is said to be about one half as many white as colored icemen in Harlem, say, between 110th and 155th streets, and they are usually Italians.

Investigation revealed the price of ice for dealers who have trucks to be 75 cents for a cake weighing something over 300 pounds to allow for shrinkage. That makes the wholesale price 25 cents per 100 pounds.

If the dealer is a wholesaler like Luca Belozano, white, 416 West 138th street, he buys it for 70 or 75 cents and sells it to cellar men for 85 or 90 cents a cake and to stores for $1.20 a cake. The extra charge to cellar men is for hauling.

If the dealer is a retailer, like Clyde Dickens, 157 West 132d street, he pays 25 cents and sells to housewives for 60 cents and to stores for 40 cents per 100 pounds.

It was revealed, however, that dealers who buy the year round get their ice for 75 cents a cake, while all newcomers and "season dealers" must pay 90 cents—or 30 cents a hundred, against the other fellow's 25 cents a hundred.

Conditions invariably force them both to sell to tenants for 60 cents a hundred, but the man who pays 90 cents a cake often shortweights his customer in order to even up his profits with the man who pays 75 cents a cake.

Hot Competition

The Italian icemen accuse the Negro icemen of "running the business." Fred Devito, white, 2189 Seventh avenue, a tin Lizzie dealer, said that the colored dealer will sell his ice for whatever he can get to customers, for 40, 45 and 50 cents and to stores for 30 and 35 cents a hundred.

The colored dealers deny this charge and declare that the white dealers resent their more honest dealings. Frank Desanti, white, who parks his keep-cool cart on the corner of Seventh avenue and 127th street, frankly told the writer that he is not in business for his health.

He admitted that he sells ice for 65 cents a hundred or more and that he refuses to take what he considers the low profit the colored dealers make. He also accuses the colored dealers of giving their customers larger pieces of ice for less money and of taking his customers away.

Negroes "Don't Want Nigger Icemen"

The colored dealers say that their greatest obstacle to making a living in the ice business is the average Harlem Negro, and not their Italian competitors. Time and again they have been told by colored people, "I don't want no nigger iceman."

Mr. Dickens gave the writer an interesting example: In the tenement at 69 West 130th street he said the janitor gets free ice from an Italian dealer as pay to keep colored icemen out of the building. "He had even told the tenants," said Mr. Dickens, "that the law only allowed one iceman in the building. But I had occasion to go there to serve ice to a relative, so I was made the exception."

One day he was sending a piece of ice up on the dumbwaiter in an apartment house on Lenox avenue, where he had just gained a few new customers, he related. Several persons called down the shaft for ice and he cut the pieces accordingly. When the colored woman on the first floor looked down and saw that he was colored, she raved and informed on him to all the rest. He sold that ice somewhere else.

Negro Dealers Organize

With the support of a comparatively small number of loyal customers who believe that Negroes should deal with each other, forty Negro dealers have organized the Harlem Ice and Coal Dealers' Association, with headquarters at 157 West 132d street.

The officers are: S. C. Reeves, president; J. Raymond Jones, vice-president; James A. Stephens, secretary; J. P. Miller, treasurer, and James B. Ward, chaplain. Each dealer who joins the association will receive a certificate of membership and have the seal of the organization painted on his vehicle. The officers are elected for a term of one year.

The purpose of the association will be to protect themselves against unfair competition; to acquaint the public with the true conditions and, if possible, to protect them from being robbed by short weight experts; to give full weight and honest prices themselves, and to render better service.

Racial Consciousness - 1928

PROFESSOR GREET'S GULLAH

LAST WEEK Professor Cabell Greet of the English Department at Barnard College, a specialist in speech variations, had eight persons picked for the purity with which they spoke the dialects of their respective sections of the country. Their speech was recorded on phonograph records with a view to preserving it for posterity. It was an original and brilliant idea. If there had been phonographs two thousand years ago we might be able today to hear Cicero's and Demosthenes' speeches exactly as they were delivered. But in the execution of Professor Greet's idea there was a serious flaw which no professor should be guilty of.

TO ILLUSTRATE and preserve the Vermont dialect he chose a Vermont Yankee to speak to the phonograph, for the Middle Western dialect he had a man from Ohio, and so on. Then he wished to record Gullah, the dialect of the Negro in the South Carolina swamps, a hashed-up, nubby speech that is hardly recognizable as English. For this you would naturally expect him to find a Gullah Negro. Instead of this he chose a white man who had lived in South Carolina and heard the Gullah Negro talk! That was about the same as letting a Russian who had lived in France ten years stand forth as an illustrator of French. Why on earth couldn't the professor let the Negro illustrate his own speech?

LETTERS FROM THE EDITOR

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Two incidents stand out on our trip here to Atlanta so vividly that to me they are worth the telling as proof that Ethiopia is indeed rising. Mrs. Franklin and I left Kansas City last Saturday while still the echoes were reverberating from composing room and press room where was done The Call's tenth anniversary edition. We reached St. Louis in the early afternoon. Too tired to go on to Evansville, Indiana, as planned, we stopped over at Poro College. There happened incident No. 1.

Through the courtesy of Mr. Edgar McDaniel, Poro executive, we were assigned a rest room. We carried out the spirit of his hospitality thoroughly. It was dark when we were awakened by the phone over which came a pleasant voice saying that they were keeping the dining room open on the chance that we might wish to be served. We did wish to be served and were taken care of. It was then 8 o'clock.

A race which has its future to make, can find a wealth within its walls. Negro hotels, notwithstanding the generations of experience Negro hotel workers have had, seldom reach the high standard shown by this thoughtful Poro clerk. I mention it not to condemn those who fail, but to point out that with the growing vision of the race, especially when led by such a woman as Mrs. Annie M. Malone, we Negroes rise to performance that can be compared to any, be they workers for Fred Harvey, Statler, or any of the famous hotel executives.

My second thrill at my race's advancement came in Kentucky. We had crossed the ferry at Henderson, and were looking for the road to Nashville, but before leaving town wanted to renew our lights preparatory to driving at night. I drove up to a neat brick filling station, and was surprised first to see a Negro come out to serve me.

I stated my need of lights. He said he had them. I was surprised second when, mark well the promptness of it, he seized a rag and cleaned the windshield. Standard Oil and other large operators of filling stations have rules which cause their employes to give free service first, because they know how impressive it is to the customer to be treated as a welcome guest. This Negro, down in a little Kentucky town, matched them step for step. When the lights he had were not like those I needed, he went up town, said he was glad to go, got exact duplicates, put them in, gave me the best map I have yet seen and sent me away believing that there is a future for a race which can produce Joe Brown and Sons, dealers in gas and oils, garage and repair men, who give service with a smile.

The Negro in Kansas City, living in a section and in many cases employed where white men conduct businesses for Negro patronage sees selling methods on every hand which combine personal appeal with goods. I am glad to report these two cases of service by Negroes as good as the best.

On arriving at Atlanta, I find Dr. W. H. Crogman and Mrs. Crogman, Mrs. Franklin's parents, are again living on the campus of the school where he taught for nearly a half century. They are in the home of their daughter, who is the wife of Dr. R. N. Brooks, who has taken the chair of historical theology, formery held by Dr. J. W. E. Bowen. When I write you again, I will tell you about what Tennessee is doing in its state school for Negroes, a very decided contrast from what is going on in Missouri.

Crime And Scandal News

THE opinion prevails among groups of friends and readers of Negro journals that our papers should either greatly subordinate in their columns all news of crime and scandal which, as they feel, might tend to reflect discreditably upon the race, or decline to publish it altogether. They reason that inasmuch as our particular quarrel with the daily papers has been over the fact that for years they have considered the Negro as news only in connection with crime, it becomes with poor grace for our own papers to make any play upon crime and scandal in which our people may be involved.

The logic behind this reasoning is in many respects faulty. Negro newspapers have no more cause to disregard unusual crime news affecting their group than daily papers would have to cease publishing anything regarding the frailties of the white race. And crime news involving a Negro is no more to be regarded as reflecting discreditably upon the race as a whole than the news of heinous crimes involving white persons published in the white papers is to be regarded as reflecting discreditably upon the whole white race. That little matter of the crime of a Negro discrediting his race is a piece of subtle Nordic propaganda and ought to be cast aside by Negroes as pure bunk. Crime, like virtue, is no respecter of races and the mirroring of it through the newspapers merely shows up the black spots in the human race, and ought to serve to spur the forces of righteousness to work more zealously for the perfection of humanity.

However, editors conscious of their responsibility and trust, readily conceive that there are limits of decency to handling crime news beyond which a newspaper ought not go. Sordid details of crime or scandal which offend public decency have no place in a news story, regardless of how important the story is in itself. Only the details necessary to lead the reader to an intelligent understanding of the happening and a full sense of its import, should be written into it. But whether it be a human achievement or a human frailty which happens to be of the greatest news value, the editors are bound so to treat it. What they need to guard against, is over-play of crime and scandal, the failure to balance their news columns with human achievements against human shortcomings. Our issue of September 29, to which a well wisher whose letter printed in another column on this page deprecates our featuring a certain scandal story under big headlines refers, contained by actual count 126 columns of constructive news and advertising against two columns of news relating to crime or scandal. The front page carried a column of crime and scandal news against seven columns of constructive news. But unfortunately it was a scandal that proved the biggest news of the week, and that certainly was not the fault of the editor.

Moreover, our quarrel with the daily papers has not been based on the fact that they play up Negroe crime, but because they at the same time play down Negro achievement. Certainly our own papers cannot be accused of failing to give due prominence to every worthy advancement of our group, and certainly they ought not be expected to take the one-sided attitude of seeking to cover up our sins, which certainly would not help to cure them. To ignore the existence of crime does nothing to help us purge ourselves of it. When murder or scandal is published in the **Journal and Guide** it is not because it is a murder or scandal, but because the unusual circumstances connected with it give it unusual news value.

INSIDIOUS PROPAGANDA

Lady Winston Spencer Churchill, wife of the British chancellor, who is visiting this country, attended the annual convention of the American Legion Auxiliary, which met in San Antonio, Texas, this week. As guest of the Southern city, she was shown many of the principal sights.

Naturally, a person of the prominence of Lady Churchill, would be sought by news photographers. On her tour of the city, she was persuaded by a photographer of the Associated Press, to pose with two little Negro children. One was a boy of possibly four years and the other, a girl, a little older.

Innocent of the concealed sinister designs of the photographer, these children posed and so did Lady Churchill. The two children were bare footed, the little girl had her hair fixed in a Topsy-like manner. Neither of the children were properly dressed to pose with such a distinguished visitor, especially since the pictures were to be sent broadcast over the world.

In view of the fact that there are in San Antonio hundreds of Negro children, who, in more ways than one, are typical of the culture and prosperity of the Negroes of that city, the question naturally arises,—"Why were two (apparently) street urchins secured to pose with Lady Churchill?"

The reason is evident. The big news and photographic agencies have succumbed to the nefarious practice of propagandizing the Negro race in America as being a group of illiterate and hopeless people. Like their inspirators, the white supremacists, they miss no opportunity to show the worst side of Negro life and the most debased Negro characters to the world.

This is done for the sole purpose of conveying the impression that the Negro in America is exactly as painted by these white supremacists. Possibly no other group in the world has suffered so much from this kind of misrepresentation as has the Negro in America. This insidious propaganda is not only carried on by the big news and photographic agencies, but playwrights, publishers, song writers and others are parties to it.

It is largely because of this kind of misrepresentation that the Negro is finding in the North, East and West, more and more doors closed against him. The whispering campaign is not an invention of the anti-Smithites—it has been used against the Negro for years and it has effectively hampered his economic progress.

The Negro race should not sit supinely by while its foes are so active, it should take cognizance of their activities and organize a campaign designed to off-set this dastardly practice.

Whenever distinguished Europeans, or prominent people from other countries visit America, it should be the duty of some Negro organization to see that these visitors see the better side of Negro life here and get acquainted with some of the Negroes' achievements.

The first impression is always a lasting one. Therefore, let the bright side of the Negro be presented wherever and whenever possible. This is the Negro's duty to himself.

BUSINESS REVIEW

BY WILLIAM OCCOMY

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For some time there has been a series of discussions concerning the failure of the Negro in America to make adequate advancement in the business world. Some writers and sociologists have occasionally given one or two reasons for this condition, but none has attempted to give a critical presentation of the matter. The problem before us concerns the reasons why the Negro has failed to make the same advancement in the business world that he has made in the field of education and literature. Let us enumerate these reasons.

1. The Negro is a Victim of the Early Economic Order of America

The Negro was caught in the snare of economic inferiority. He was suddenly found in a country rich in resources and inhabited by an enterprising people. In the beginning of his existence on the North American continent he served as a slave—the lowest creature in the economic order. He was ordered, he was driven, he was inferior economically. The slave had little or no opportunity to develop powers of leadership, of executive ability or skill. The fact that during the early history of his life in America he was a slave is one of the primary reasons for his present business status.

2. The Negro is Not Uniform

The Negro as a group is of a heterogeneous character. As a group in the American life it has no distinct traditions or culture which set it apart from other Americans. With such a condition there can be no scientific classification of this group. A good definition of a word is that which distinguishes it from all other words and a good definition of a group would be that which distinguishes it from all other groups. It is fundamentally American in thought, in action and largely in physical appearances. To try to set off a group of this character, is of course, absurd. Then the second reason for the failure of the Negro to make adequate advancement has been his heterogeneous character—American in thought, action and physical appearances, but Negro in name. This has acted as one of the greatest drawbacks to his economic advancement—the fact of his double relationship and double allegiance. He is divided between himself—at one time he is an American, another moment he is a Negro. "A house divided against itself cannot stand."

3. The Negro Has Little or No Capital

By capital is meant those elements which produce other goods. It is primary, such as land, buildings and machinery. Sad, but nevertheless true, that this group exercises little or no control over the capitalistic agencies of this country. It is relegated to the lower wage group, namely, the laboring class. To become a prominent factor in the business world one must possess capital and because the Negro possesses little or none is the third reason why he has failed to make substantial progress in the business field.

4. The Negro Has a Restricted Market

His market is restricted by vague and illusory racial ties set up and established by the white American. Although the laws of economics recognize no racial factors in the consumption and distribution of goods, yet human beings do in some measure. How far they do is a debatable question. Although many Negroes claim that they would not receive patronage from the whole community if they opened a business, yet few have tried it to find it out. There has been little or no attempt to compete vigorously with the other man. The Negro has a restricted market largely because he chooses to have it. He dares not venture out and enter the arena of competition. This circumscribed ambition prevents him from venturing into new fields and thinking and acting in larger business units.

5. The Negro Has a Philosophy Which Is Detrimental to Business Leadership

He is a sentimentalist, rather than a materialist. He is a lover of things of the spirit rather than a seeker after things of the flesh. So long as this condition prevails, just so long will he be in the lower economic strata. True, he must have the churches, but instead of preaching about life hereafter and the golden streets beyond, the church must preach about the life here and the gold which must be obtained through business organization. The Negro worships that which is intangible, which cannot be seen, felt or heard rather than devoting some of that worship to that which is tangible, which can be seen with the naked eye, felt with the chilled hand and heard with the sharp ear.

6. The Negro is Intoxicated With Pleasure

For every substantial bank there are three cabarets. The charges of these places of amusement are prohibitive for one earning a salary of $75 a week, yet these same places are patronized week in and week out by Negroes who are in the lower wage groups. Thousands of dollars are consumed in liquor and smoke, thousands of dollars are danced away. Dollars which could go toward establishing a bank, a chain of grocery stores, a building and loan association, a chain of restaurants, are consumed in this fashion. This, then, may be termed as the sixth reason why the Negro has not made more substantial progress in business: that surplus which he might have placed into business he has consumed in voluptuous indulgences.

7. The Negro Is Prone to Follow the Line of Least Resistance

He takes that course which has been made for him. Thus we find several insurance companies, numerous beauty and barber shops and flocks of preachers and lawyers. We find the great majority studying the three learned professions, while a small minirity study business. Why? Not merely because the professions may appeal to them, but the primary cause is that the way has been made, by an unknown pioneer, who died a martyr's death. Those who enter Negro business must pave the way, and some may die a martyr's death. It is this task which makes many shrink from the undertaking and follow the well-beaten paths of the professions. Because the Negro has followed the line of least resistance, has trodden the beaten path of pioneers in the learned professions, may be cited as the seventh reason why he has not made greater progress in business.

8. The Negro Has Not Had That Training or Experience Which Specifically Fits Him for a Business Career

Because of these reasons the Negro lacks the training and experience which fit him specifically for a business career. He has been a victim of the early American economic order, he has a double relationship which acts as a drawback to uniform action, he has little or no capital, he has a restricted market, he has a philosophy which is detrimental to business progress, he has placed thousands of dollars in amusements which should have been placed in business enterprises, he has been a follower of the lines of least resistence. Because of these reasons he has had little or no training which fits him as a group to operate large business units. Students may graduate from institutions with a theoretical background of business, but unless they have opportunity to make direct application of this body of knowledge, it does not materially benefit the group.

The Negro Needs a Business Program

With these reasons before us, the next problem is to formulate a business program for the Negro. One must first have the plan before he can act. That problem will be discussed in a later issue of this paper.

SEEK PRIZE PLAN FOR COMPLETION OF EMANCIPATION

BOSTON, Dec. 26.—At a big mass meeting Sunday afternoon in the Columbus avenue A. M. E. Zion Church, for the raising of subscriptions to send Boston delegates to the national race conference convention to be held in Wahington, Jan. 1-3 under the Natioal Equal Rights League and Race Congress on Completing Emancipation, the National Secretary made public announcement that a souvenir prize is offered for the most effective and comprehensive plan by which colored Americans may secure Completion of Emancipation by the removal of the continuances of slavery as in civil race restrictions. Authors of plans present at the congress may advocate them. Competition is open, both members and no-members, plans should be under 500 words with a premium on consciousness. Delegates will do the preliminary judging

The national headquarters here at 9 Cornhill issues an appeal to the race in every community to observe New Year's Sunday, December 30, as "Completion of Emancipation" Sunday with public exercises on that subject and a send-off of delegates to the race congress.